

# JOURNAL

OF THE

# POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS  
OF THE SOCIETY.

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VOL. VIII.

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1899.



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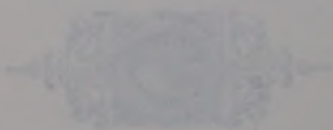
JOURNAL

POLYNESIAN SOCIETY

THE TRANSACTIONS AND PROCEEDINGS  
OF THE SOCIETY.

Vol. VIII.

1893.



WILLIAM W. L.

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# CONTENTS OF VOL. VIII.

## No. 29.—MARCH, 1899.

	PAGE.
Constitution of Society, List of Officers and Members ...	... i-vi
Annual Meeting ... ..	... vii
Annual Report of the Council ... ..	... vii
Balance-Sheet ... ..	... ix
Hawaiki: The Whence of the Maori. Part III. S. Percy Smith ...	... 1
Rarotongan Genealogies (facing page) ... ..	... 48
Ko Hape-Tu-ma-ki-te-Rangi. Na Tamarau i korero, raua ko Tutaka. Ngahau	49
The Story of Hape, the Wanderer. Translated by Elsdon Best ...	... 51
Te Umu-ti, or Fire-Walking Ceremony. Colonel Gudgeon ...	... 58

## No. 30.—JUNE 1899.

History and Traditions of Rarotonga. Te Ariki-tara-are. Translated by S. Percy Smith ... ..	... 61
Atua Maori. Rev. T. G. Hammond. ... ..	... 89
Notes on Maori Mythology. Elsdon Best ... ..	... 98
Mahu Raua ko Taewa. Na T. Tarakawa raua ko Paora Ropiha. Translated by S. Percy Smith ... ..	... 122
Notes and Queries. 123 Work of the Old Stone Axe. 124 Hawaiki ...	... 135
Obituary. The Rev. Samuel Ella ... ..	... 136
Proceedings of the Society ... ..	... 137

## No. 31.—SEPTEMBER, 1899.

Wars of the Northern against the Southern Tribes of New Zealand. By S. Percy Smith ... ..	... 141
Polynesian Native Clothing. By the late Rev. Samuel Ella ... ..	... 165
History and Traditions of Rarotonga. Te Ariki-tara-are. Translated by S. Percy Smith ... ..	... 171
Nga Mahi a Te Wera, me Nga-Puhi, ki Te Tai-rawhiti. Na Takaanui Tarakawa i tuhituhi ... ..	... 179
Fire-Walking in Fiji, Japan, India, and Mauritius ... ..	... 188
Notes and Queries. 125 Work of the Old Stone Axe. 126 Haraiti ...	... 197
Proceedings of the Society ... ..	... 199

## No 32.—DECEMBER, 1899.

Wars of the Northern against the Southern Tribes of New Zealand. By S. Percy Smith... ..	... 201
The War of Tonga and Samoa and Origin of the Name Malietoa. Translation by the late Rev. S. Ella ... ..	... 231
Nga Mahi a Te Wera, me Nga-Puhi Hoki, ki Te Tai-rawhiti. Na Takaanui Tarakawa i tuhituhi ... ..	... 235
Extracts from the Diary of Dr. Samwell. By J. Edge Partington ...	... 250
Names of the Paumotu Islands. By J. L. Young, of Tahiti ... ..	... 264
Notes and Queries. 127 The Polynesian Fire Ceremony. 128 Did the Maori Possess the Yam ... ..	... 269
Proceedings of the Society ... ..	... 270

# COPYRIGHT OF VOL. III

No. 10—January, 1901

1	1	1	1
2	2	2	2
3	3	3	3
4	4	4	4
5	5	5	5
6	6	6	6
7	7	7	7
8	8	8	8
9	9	9	9
10	10	10	10
11	11	11	11
12	12	12	12

No. 11—February, 1901

1	1	1	1
2	2	2	2
3	3	3	3
4	4	4	4
5	5	5	5
6	6	6	6
7	7	7	7
8	8	8	8
9	9	9	9
10	10	10	10
11	11	11	11
12	12	12	12

No. 12—March, 1901

1	1	1	1
2	2	2	2
3	3	3	3
4	4	4	4
5	5	5	5
6	6	6	6
7	7	7	7
8	8	8	8
9	9	9	9
10	10	10	10
11	11	11	11
12	12	12	12

No. 13—April, 1901

1	1	1	1
2	2	2	2
3	3	3	3
4	4	4	4
5	5	5	5
6	6	6	6
7	7	7	7
8	8	8	8
9	9	9	9
10	10	10	10
11	11	11	11
12	12	12	12

# POLYNESIAN SOCIETY.

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### Joint Hon. Secretaries and Treasurers, and Editors of Journal :

S. PERCY SMITH and ED. TREGEAR.

---

THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY;" and by the collection of books, manuscripts, photographs, relics, and other illustrations.

The term "Polynesia" is intended to include Australia, New Zealand, Melanesia, Micronesia, and Malaysia, as well as Polynesia proper.

Candidates for admission to the Society shall be admitted on the joint recommendation of a member of the Society and a member of the Council, and on the approval of the Council.

Every person elected to membership shall receive immediate notice of the same from the Secretaries, and shall receive a copy of the rules; and on payment of his subscription of one pound shall be entitled to all the benefits of membership. Subscriptions are payable in advance, on the 1st January of each year.

Papers will be received on any of the above subjects if sent through a member. Authors are requested to write only on one side of the paper, to use quarto paper, and to leave one inch margin on the left-hand side, to allow of binding. Proper names should be written in ROMAN TYPE.

The office of the Society is at present Government Buildings, Wellington New Zealand.

The price of back numbers of the Journal, to members, is 2s. 6d.

Vols. i, ii, and iii are out of print.

# MEMBERS OF THE POLYNESIAN SOCIETY.

1ST OF JANUARY, 1899.

The sign \* before a name indicates an original member or founder.

As this list will be published annually, the Secretaries would feel obliged if members will supply any omissions, or notify change of residence.

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White, Taylor, Wimbledon, Hawke's Bay, N.Z.  
Wilson, A., Whangarei, N.Z.  
Wilcox, Hon. G. N., Kauai, Hawaiian Islands  
Watt, Rev. W., Tanna, New Hebrides  
Wake, R., Rotorua, N.Z.  
Watt, F. F., Rotorua, N.Z.  
Williams, F. W., Napier, N.Z.  
Wallis, F., Right Rev., Bishop of Wellington, Wellington, N.Z.  
Woodworth, W. McM., Museum Comp. Zoology, Cambridge, Mass., U.S.A.  
Warbrick, Mrs. F. S., Devenport, Auckland, N.Z.
- \* Young, J. L., Tahiti Island

# ANNUAL MEETING OF THE SOCIETY.

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THE meeting postponed from the 9th January took place at the Lecture Room of the New Zealand Institute, Wellington, N.Z., 26th April, 1899, Mr. J. H. Pope in the chair.

The Annual Report and Accounts for the year 1898 were read and passed. They will be found below.

Mr. J. H. Pope was elected President for the year 1899, and Messrs. N. J. Tone, E. Tregear, C. A. Ewen, and R. Coupland Harding were elected members of the Council. Mr. E. Tregear was re-elected one of the Hon. Secretaries and Treasurers. Sir James Hector, F.R.S., was elected an Honorary Member.

Votes of thanks to the Chairman and Hon. Secretaries terminated the proceedings.

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## ANNUAL REPORT OF THE COUNCIL

FOR THE YEAR ENDING 31st DECEMBER, 1898.

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*Presented at the Seventh Annual Meeting, April, 26th, 1899, in terms of Rule No. 13.*

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THE past period has not been marked by any event out of the ordinary in connection with the proceedings of the Society, if we except the mortality amongst some of the members, several of whom will prove a serious loss in our future history.

The Council regrets to record the death of our respected President, the Rev. W. J. Habens, B.A., who passed away on the 3rd February, 1899, at the age of 59. Mr. Habens was one of our earliest members, and had served on the Council from the very first, and for the last three years had occupied the position of President. He was ever ready to render his willing advice and counsel, and took great interest in our proceedings. His loss will be felt by the Society for a long time to come.

Of our honorary members, the Right Honourable Sir George Grey, K.C.B., P.C., and Francis Dart Fenton, Esq., late Chief Judge of the Native Land Court, both ripe Maori scholars, who by their writings have done much to create an interest in the Polynesian race, will disappear from our roll, both having died during the year.

Again, amongst our corresponding members, we have lost Major Keepa Te Rangi-hiwi-nui, who was decorated by his Sovereign, and the Rev. J. B. Stair, the latter a frequent writer in our Journal.

Of the ordinary members, we lost Mr. E. F. Harris, one of our original members, and a good Maori scholar.

The Council continues to receive letters from both societies and individuals commending the work that we are engaged in. This is also shown by the numbers of applications received from other societies for exchange of publications. Many of these the Council has seen fit to decline, on the ground that the publications of several of the societies applying are foreign to the objects this Society has in view, for we do not seek to accumulate a general library, so much as one illustrating the special objects of the Society.

The papers received have been again more numerous than space could be found for in the pages of the Journal; indeed, the quantity of original matter on hand is now very large and much of it of very considerable value, more especially perhaps the contributions in the native languages by some of our Polynesian friends. The publication of many of these papers must await an increase in our roll of members. During the past year the Society secured, through the liberality of our corresponding member, Mr. F. W. Christian, a series of vocabularies of the Micronesian dialects of great value, which are not known to the world at large. The importance of retaining copies of these was deemed by the Council sufficient to warrant them in drawing on our capital funds to the extent of £20—a sum which it is hoped we shall be able, by careful management, to return to that fund within two years.

The membership of the Society does not increase at the rate it should do. The figures on the 31st December last were as follows:—

Ordinary Members	...	...	...	186
Life Members	...	...	...	5
Honorary Members	...	...	...	5
Corresponding Members	...	...	...	16
Total	...	...	...	212

This is exactly the same number as for the previous period.

Our members are distributed over many countries. For instance, we have representatives in England, Germany, Italy, America, China, Australia, the Caroline Islands, New Guinea, the New Hebrides, New Caledonia, Fiji, Samoa, Tonga, Rarotonga, Tahiti, Hawaiian Islands, Chatham Islands, and New Zealand, where the bulk of them reside.

The Journal has been published with regularity each quarter of the past year, and forms a volume of 258 pages (without index), or 81 pages less than the previous year, when the volume was increased by a large supplement. The first three volumes of our proceedings are now out of print, the whole having been distributed. The value of those remaining in the hands of members is therefore very much enhanced.

In matters of finance the Society is slightly better off than in 1897, but the Council still has to regret the considerable number of members in arrear with their subscriptions. The Council is of opinion that, in consideration of the large amount of gratuitous services performed for the Society and the consequent extremely small annual expense outside the actual cost of publication, that members should acknowledge this without putting the Society to the expense and trouble of "dunning" them for their subscriptions several times during the year. We commenced the year with a credit balance of £11 16s. 11d. and end with a like balance of £16 11s. 5d.

The capital account now stands at £55 5s.

S. PERCY SMITH, } Hon.  
ED. TREGGAR, } Secretaries.

# POLYNESIAN SOCIETY.

## BALANCE SHEET.

ix

### CURRENT ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1898.

	£	s	d.		£	s	d.
By Balance from last year	..	..	11 16 11	Sundries, Postage, Exchange, addressing <i>Journals</i> , &c.			8 14 0
<i>Journals</i> sold ..	..	..	8 15 0	Book Binding ..	..	..	1 0 0
Life Subscription ..	..	..	10 0 0	Printing—Vol. vi., No. 4, of <i>Journal</i> ..	..	..	34 19 0
Members' Subscriptions ..	..	..	178 9 6	" " vii., No. 1 ..	..	..	49 11 6
				" " vii., No. 2 ..	..	..	38 0 0
				" " vii., No. 3 ..	..	..	35 2 6
				Typewriting Micronesian Vocabularies ..	..	..	25 0 0
				Cash in hand ..	0 3 0		
				Cash in Union Bank ..	16 11 5		
							16 14 5
							<u>£209 1 5</u>

### CAPITAL ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1898.

	£	s	d.		£	s	d.
By Balance from last year	..	..	52 18 10	Temporary Transfer to Current Account ..	..	..	20 0 0
Transfer from Current Account (2 Life Subscriptions) ..	..	..	20 0 0	Deposited with the Wellington Trust Loan and Investment Society ..	..	..	55 5 0
Interest received ..	..	..	2 6 2				<u>£75 5 0</u>
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## HAWAII :

### THE WHENCE OF THE MAORI :

BEING

AN INTRODUCTION TO RAROTONGA HISTORY.

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By S. PERCY SMITH.

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### PART III.

#### ARRIVAL IN FIJI.

FROM the period of Vai-takere, when, as appears probable, the people were living in Indonesia, down to that of Tu-tarangi, whose epoch has been shown to be about A.D. 450, there is again complete silence as to the doings of the people, and nothing whatever is related of the sixteen ancestors who separate the two people mentioned. In Tu-tarangi's time the people were living in Fiji, for that place and Avaiki are named as his country, which, from the names of other places now for the first time mentioned, such as Amama\* and Avarua, means Avaiki-raro, which name—to the Rarotongans—covers the Fiji, Samoan and Tonga groups. It is probable that, during this period of 450 years between Vai-takere and Tu-tarangi, that the people had moved on from Indonesia to Fiji, and had occupied part of the latter group. It is obvious from the incidental references in the legends that they were there in considerable numbers at this time, which would lead us to infer that their occupation of that group had already extended over some time. Fornander quotes the year A.D. 76 as corresponding with the commencement of the Malay Empire in the Indian Archipelago, and "then commenced those wars against the Rakshasas, the Polynesian-Cushite pre Malay inhabitants, which ended in their subjugation, isolation or expulsion throughout the archipelago. Eighty years from that time bring us to the period of Wakea, and the same time possibly brought the Malays from Java and Sumatra, where they first set foot, to Timor, Gilolo and the Philippines."† But by the method of com-

\* Amama is generally mentioned in connection with the Fiji Group, sometimes with Wallis and Horne Island. This is supported by Tahitian tradition, where Ra'i-hamama is shown to be near Fiji.

† Fornander, vol. i, p. 162.

puting dates used in this paper, Wakea's period would be about the year A.D. 390, and this is probably more reasonable. This intrusive Malay race—if they were Malays—would not probably in eighty years have spread all over the Archipelago in sufficient numbers to have expelled the Polynesians. No doubt there was a time when the two races were in contact, and the Malays learnt from the Polynesians some words of their language, together with some of their customs. On the other hand, it is very probable that part of the Polynesian race never left the Archipelago, and that the Polynesian influences on the Malay language and customs may have been derived from those who remained.

We cannot, however, at the present time settle when the Polynesians left Indonesia. All that can be said is that, so far as the Hawaiian and Rarotongan branches (including the Maoris) are concerned, they left between the first and fifth centuries. From the want of any direct traditions amongst the Samoans and Tongans, it is probable that they had preceded the others and were the first to enter the Pacific. They have been so long there that all tradition of their arrival is lost, and hence they have come to look on themselves as autochthones. The very vague references in Samoan history to arrivals from without the group have little value for historical purposes. There is one name of a country mentioned in Samoan tradition which seems at first sight to point to a place of greater distance than others. This is 'Atafu, but this is easily identified with the Fiji island of Kandavu, if we remember that the *n* in Fijian is merely expressive of the nasal pronunciation of *d*, and that Samoans do not use the *k*—their *k* being the *t* of other dialects.

Starting from Avaiki-te-varinga, which is probably Java, the route followed by the migrations would be *via* the Celebes, Ceram and Gilolo to the north shores of New Guinea. Finding this country already occupied by the Papuans, they would coast along to the south-east end, where it would seem a very early migration settled, which is now represented by the Motu and cognate tribes. This same route was probably followed by the ancestors of the Rarotongans, until they branched off past New Britain and the Solomon Islands on their way to Fiji, probably leaving a colony at Hikiana, or Steward's Island, off the coast of the Solomons, where the people speak a dialect of Maori or Rarotongan, and are Polynesians. Whether Howe's Island, or Le Veneva (which I suspect is Le Venua), also called Ontong Java, was peopled at this time is uncertain. It is inhabited by Polynesians, as Mr. Churchill tells me. Possibly Nuku-oro and Luku-noa also were colonized at this time. In more than one Rarotongan tradition an island or country is mentioned, named Enea-kura, or the "land of red feathers," which is possibly New Guinea, so called by the Rarotongans

after the Bird of Paradise, the beautiful feathers of which would be to them treasures of the highest value. Again, in one of their traditions is mentioned Papua, a name that is also to be found on Rarotonga itself. Whether this Papua is New Guinea cannot be determined until we know positively whether this is an old name of New Guinea, or any part of it, or not. It has been doubted, and the name said to be of Malay origin. Papua is certainly one of the places, according to their traditions, where the Rarotongans called or stayed at on their migration. It is mentioned by Rarotongan tradition, and shown on Tupaea's chart of 1773, long before any Polynesians could have been acquainted with the name of New Guinea.

In the time of Tu-tarangi, one tradition states that the people had arrived in Iti, or Fiji, but I think this may be interpreted to mean the eastern part of Fiji, not that they first then arrived in the group. The story says, "Tu-tarangi was the chief who made war in that country. He conquered Iti-nui, Iti-rai, Iti-takai-kere, Iti-a-naunau, Tonga, Nuku, Anga-ura, Kuru-pongi, Ara-matietie, Mata-te-ra, Uea, Vai-rota, Katua-pai (? Atu-apai), Vavau, Enua-kura, Eremanga, and all other islands in that neighbourhood. He also conquered part of Manuka, but on proceeding to the other side he lost his chief warrior, Kurueke." The reason given for this war is, like so many Polynesian stories, rather childish. Tu-tarangi owned two birds named Aroa-uta and Aroa-tai,\* which he valued very much for the purpose of catching fish. They were borrowed by Tane-au-vaka, who killed them. Then comes an account of the making of some sacred spears, in which the gods take part, and with which Kuru, the famous warrior, kills Ti-tape-uta and Ti-tape-tai, the children of Tu-tavake, besides others, and finally slays Tane-au-vaka, the destroyer of the birds. Eventually Kuru goes to Amama, where he himself is killed by Maru-mamao.

From a study of the various traditions relating to this period, it would seem that prior to, or about the time of Tu-tarangi† (A.D. 450), the people had already reached the Tonga Group, and communicated with Samoa, possibly establishing colonies there, but in no great numbers, and the people whom they came in contact with would be the original migration of Samoans. There is nothing whatever to indicate the presence of the true Fijians (or Melanesians) in Fiji at that time, and the wars referred to appear to have been with their own

\* It is singular that we have in New Zealand two mountain peaks standing close together named Aroha-uta and Aroha-tai, identical with the names of these birds.

† There is only one genealogy of the Maoris, that I know of, in which Tu-tarangi is shown, but he is there placed in much too modern times. That it is the same man is, I think, proved by the fact that Te Irapanga is shown to be his grandfather, whilst the Rarotonga lines make him to be Tu-tarangi's father.

race—that is, with some of the other tribal organisations who probably arrived in the group from Indonesia at nearly the same period. As yet, there had been no mention of any of the groups of Eastern Polynesia, in connection with their migrations—we only now meet with their names for the first time.

We know so little of Tongan history that nothing of great importance can be adduced in support of the supposition that at this time (A.D. 450) the group was first peopled. And yet, the few notices there are on the subject, outside the Rarotonga history, seem to indicate that this must have been about the time of the colonization of Tonga-tapu, and that it was this Maori-Rarotongan people who were found in possession when a later migration from Samoa took place. It is certain, however, that in the time of Tu-tarangi's grandson, or great-grandson, that the Maori-Rarotongan branch of the race was living in Tonga-tapu, Vavau and Haapai.

The Rarotonga histories say that, in consequence of the wars originated by Kuru, Taa-kura and Ari, the people spread out (from Fiji) to all the islands—to Avaiki-runga (Eastern Polynesia), Iti-nui (Great Fiji), Iti rai (Large Fiji), Iti-anaunau, Iti-takai-kere, Tonga-nui (or Tonga-tapu), Tonga-ake (probably East Tonga), Tonga-piritia, Tonga-manga, Tonga-raro (Leeward Tonga, perhaps Eua Island), Tonga-anue, Avaiki-raro (Savā'i), Kuporu (Upōlu), Manuka (Manu'a), Vavau, Niua-pou (Niua-fou), Niua-taputapu (Keppel's Island), &c. Many of these Tonga islands cannot be recognised under the names here given, but they are most likely Rarotongan names for the several islands around Haapai and between there and Tonga-tapu.

It was during this period, when the people occupied the Fiji Group, and were spreading gradually to Samoa and Tonga, that flourished the Polynesian hero Tinirau, about whom there are quite a number of legends. The Native History of Rarotonga contains one version of this series, and from it we learn that Tinirau lived in Iti-takai-kere, one of the Fiji islands, but which cannot now be determined. Here he married Tu-kai-tamanu's daughter Te Mūmū-ikurangi. After a time, Tinirau removed to Upōlu, and here is laid the scene with Kae, a chief of Savā'i, well known in Maori history, and referred to in Samoan traditions. The marvellous enters this story, as it does with nearly all those of the heroes of this epoch. Tinirau possessed an island called Motu-tapu, which at his bidding moved from place to place, besides some wonderful object endowed with the powers of Aladdin's lamp. It is clear, however, that Tinirau was an historical personage, and the Maoris trace descent from him. He was "a chief of great power and beauty, and of great fame in ancient days; whilst numerous wonders were due to his action. He possessed a famous fish-pond at Upōlu, and it was in Upōlu also that

Ari built his house, of which the pillars were stone, as were the rafters, whilst a stream flowed through it." Ari has been shown to be contemporary with Tu-tarangi (*circa* A.D. 450), and here he is accredited with being the builder of what I believe to be Le Fale-o-le-Fe'e, situated in the mountains behind Apia, Upolu, the origin of which is not known to the Samoans. It is possibly through Tinirau's connection with this famous fish-pond, called "Nga-tama-ika-a-Tinirau," that he subsequently came to be considered the king of all fish in Mangaian traditions, as related by Dr. Wyatt Gill in his "Myths and Songs from the Pacific." In Maori story, Tinirau is connected with an abundant harvest of fish, which at his order filled all the village in which the scene is laid; but he is not alluded to as the "King of Fish," as in Mangaia.

The next historical note we have is about Renga-ariki, who lived in Fiji. He flourished fifty-one generations ago, or in the time of Tu-tarangi's great great grandson, in other words about the year 575. There is a long story about him and his doings, together with those of his wife Kau-oia-ki-te-matangi, but none of historical interest. Renga-ariki's son was Tu-tonga-kai-a-Iti, and he was expelled from Fiji to Tonga-nui, where he became a ruling chief, "without a god, he himself was his own god." But his brother, Turi-pakea, was a *tangata araara atua*, a worshipper of gods, which gods befriended him in the trouble he got into with his brother Tu-tonga.

In the times of Tu-tonga-kai-a-Iti, who lived in Tonga-nui, intercourse was frequent with Upolu; we find him sending there a present of *kura* (red feathers) to induce a seer named Tara-mata-kikite to disclose to him the name of the person who had stolen a valued pig, about which there is a long story in the Native history to follow this.

The people—the Tonga-Fijians of Samoan story—at this time had evidently spread all over the groups around Fiji, and had occupied Samoa; but, I apprehend, only the coasts of the latter group. From this period onwards for some twenty-five generations, the intercourse between the Rarotongan ancestors and those of Samoa was close and frequent, for even after the former moved onwards to the east, voyages were constantly made backwards to Samoa as we shall see. The Samoan traditions very frequently mention the intercourse between Samoa and Fiji, and it seems to me that the Rarotonga traditions explain why this is so, the fact being that the Samoans in visiting Fiji, met with people of their own race, and not the Melanesian Fijians who now occupy that group, otherwise the frequent intermarriages of Samoans with Fijians noted in the traditions of the former would shew in the Samoans of to-day, which they do not, there is little or no sign of a Melanesian intermixture.

I take this epoch to be the commencement of that at which according to Samoan story, the so-called Tongans and Fijians commenced to occupy the coasts of Savāi'i and Upōlu, but who were in reality the Maori-Rarotonga branch of the race—who, in alliance with their Tonga relatives, for a long time inhabited parts of Samoa. It is said that the Tongans occupied the south side of Savāi'i, whilst the Fijians resided on the north; and it must have been the same in Upōlu, for I have already pointed out that Samoan story says that the ruins of the stone foundations of their houses, roads, enclosures, &c., in the interior of Upōlu are remains of their ancient habitations during the time the Tonga-Fijians occupied the coasts. The close of this occupation was at the time known in Samoan story as that connected with the "Matamata-me," when, after the defeat of the Tonga-Fijians at Alei-pata, east end of Upōlu, and when they were chased along both coasts by Tuna and Fata, chiefs of Samoa, peace was made at the west end of the island, and the King (ruling chief) of Tonga engaged not again to return to Samoa except in peace. It was at this time the first Malie-toa took his name. From a mean of five genealogical tables given by Messrs. Būlow and Stuebel (varying from twenty-three to twenty-eight) we may take the period of this Malie-toa as twenty-four generations ago, or about the year 1250. This occupation of Samoa may therefore be said to have extended over some 550 to 600 years, and a very important period in Polynesian history it was, as we shall see. The year 1250 is about the date of Karika's leaving Samoa to settle in Rarotonga, of which more anon.\*

It was probably at the time of this spreading of the people from Fiji to Samoa and Tonga, and when they were in alliance in their occupation of these groups, that they visited other islands to the west, as quoted by Fornander in the following note, vol. i, p. 34: "We now know, from New Caledonian traditions, as reported by Dr. V. de Rochas ('La Nouvelle Caledonie,' &c.), that in olden times joint and singular expeditions of Fijians and Tongans frequently invaded New Caledonia and conquered tracts of land for themselves, and that the higher aristocracy and subordinate chiefs of to-day claim descent from the leaders of those predatory parties; that, owing to this influx, the language possesses a great variety of idioms; that the main stock, however, of the population is of the original Papuan (Melanesian). And, as circumcision is also practised amongst them, it may, for want of more precise knowledge of its origin and introduction there, with great probability be ascribed to that same Tonga-Vitian element." This element is, I think, no doubt the Maori-Rarotongan one, that then occupied Fiji.

\* The incidents connected with this expulsion of the Tonga-Fijians, and the origin of the name Malie-toa, will be published shortly in this Journal.

In the time of Tu-tonga-kai-a-Iti mentioned above, Mataru was *ariki* of Upōlu, who was succeeded by his youngest son Te Memeru, whose grandson was Te Emaema-a-rangi, whose son was Emā, the father of Taaki and Karii, very famous ancestors of the Maoris, who name them Tawhaki and Karihi, and who flourished about the year 700.

From about the period of Emā (Maori Hemā) commences Maori history. From his sons descend lines of ancestors to people now living in New Zealand, whilst other lines come down to people living both in Rarotonga and Hawaii, and probably in Samoa also. But we have now arrived at a very important epoch in Polynesian history, and it will be necessary to go back for a couple of generations and show in what this importance consists, and consider

#### THE POLYNESIANS AS NAVIGATORS.

If reference be made to the genealogical table at the end of this paper it will be seen that at forty-eight generations ago, or about the year 650, there flourished a man named Ui-te-rangiora, who was a contemporary of Emā's father. It was in Ui-te-rangiora's time that the voyages of discovery emanating from Fiji first began, and many islands were discovered and settled by the people. The following account is condensed from two different narratives in the Native History which differ somewhat, but the main facts are the same, and by carefully considering them and abstracting the marvellous, we shall find a residue of truth that is real history. At this period the headquarters of the people was in Fiji, with colonies in the Tonga and Samoa groups, and as appears probable, some of their branches were still living in Indonesia; indeed, the precise statement is made that they did not cease communication with Avaiki-te-varinga until the time of Tangiia, or in 1250, when the voyages thither finally ended for ever through causes which will be referred to later on.

Ui-te-rangiora decided on building a *pāi*, or great canoe, and *e ivi tangata te raku i taua pāi* ("men's bones were the wood of that canoe,") the keel of which was named *Te ivi o Atea* ("Atea's bones")—a name which the canoe appears also to have borne. I am inclined to think that the interpretation of this curious statement is that bones of their enemies were used in part of the construction of the vessel, in the same manner as men's bones (enemies) are used in making spears, fishhooks, &c. This was done by way of insult, and for fear of this occurring the bones of great chiefs were always hidden away most carefully by persons specially selected, and who could be relied on to keep the secret. To complete this celebrated vessel, a sacred tree called *Te Tamoko-o-te-Rangi* was felled, and part of it made into drums,\* *tapa*-beating logs, and boards. This sacrilege led to a war

\* "Drums used at the installation of the chiefs at Avarua."

between Ui-te-rangiora and the owners of the tree, the descendants of Taakura and Ari mentioned before, and a determination on the part of many to emigrate to other parts. Hence resulted a final severance of some of the people from the main stock, who settled on many other islands to the east.

This was the commencement of the great voyages of the Rarotongans and Maoris, during the continuance of which they—in the words of the history—"visited every place on earth," and they became "a people accomplished in navigating vessels." Of course we must read "every place on earth" as the world known to the Polynesians of that age, which from the names of places given below, embraced a very large portion of the Pacific. I do not suppose that Ui-te-rangiora visited or discovered all the islands named, but it is clear from references in other accounts that he discovered a large number of them. The statement is made that when a canoe rotted, others were built, so it would seem that the voyages extended over very many years.

The following is the list of lands discovered or visited at this period:—

Te Ravaki		Tangi-te-pu		Rapa-iti (Oparo Island)
Rangi-raro		Rara		Teni-te-ia
Mata-te-ra		Avaiki	}	Pa-pua
Nu-kare	}	Kuporu		Au-taria-nui
Nu-takoto		Te Tuira		Au-taria-iti
Nu-taara		Manuka		Kateta-nui
Nu-mare		Tokerau		Kateta-iti
Nu-pango	}	Uru-pukapuka-nui	}	Panipani-maata-one-okotai
Nu-iti		Uru-pukapuka-iti		Avaiki-tautau (New Zealand)
Nu-amo		Enua-kura		
Iti-nui		Iva-nui		Vairota
Iti-rai		Iva-rai		Kurupongia
Iti-anaunau	}	Iva-te-pukenga	}	Matietie
Iti-takai-kere		Te Kirikiri		
Pa-pua		Te Rauao		
Vaii	}	Te Mae-a-tupa	}	
Tavaī		Rau-maika-nui		
Ngangai		Rau-maika-iti		
Maro-ai	}	Ngana	}	
Tonga-nui		Te Paumotu (ka-toatoa = all)		
Tonga-ake		Akaau		
Tonga-pirita	}	Taiti	}	
Tonga-manga		Morea		
Tonga-raro		Rangi-atea		
Avaiki-raro	}	Uaine	}	
Nu-taata		Taanga		
Ma-reva		Porapora		
Piā (? Tukopia)				

Uea (Wallis Island)	Rurutu	}	Austral Isles
Raro-ata	Pa-pau		
Amama	Rima-tara	}	Cook's Group
Tuna (Futuna)	Mauke		
Rangi-arara	Motia-aro		
Rotuma	Atiu		
Vavau	Aūaū		
Niva-pou (Niuafoou)	Rarotonga	}	
Atu-haapai (Haapai)	Then to windard to Rapa-nui (Easter Island)		

This long list of islands winds up with the statement, "others remain, the greater part is not written." A large number of the islands cannot be recognised, as the names are old ones, not now in use, but others are easily identified. We see that these voyages extended, according to the list, from New Zealand to the Hawaii Islands, some 4,000 miles, and from (probably) the New Hebrides to Easter Island, about 5,000 miles, besides voyages back to Avaiki in Indonesia, a far greater distance. The islands mentioned in the Hawaiian Group are Vaii (Hawaii, Vaihi being its Tahitian name, and Waihi its Maori name), Tavaī, which is Kauai (spelled Tauai until early in this century), Ngangai, which I have shown to be Lanai, and Maro-ai, which I take to be Molokai, but neither Maui nor Oahu are mentioned. Au-taria-nui and Au-taria-iti I do recognise, but they are islands apparently in the Western Pacific, which the Rarotongans were in the habit of visiting so late as the thirteenth century. Mareva is one of the islands mentioned in the Marquesan traditions as one of the stopping-places on their migration from the west, but which island it is now impossible to say.

On a previous page, the period at which the Hawaiian Islands were first settled was deduced from Fornander's data to be the year 650. According to Rarotonga history, this is the exact date at which the voyages under Ui-te-rangiora commenced. The traditions of the two branches of the race therefore confirm one another in a remarkable manner, for it is shown above that Hawaii was one of the group visited or discovered at this time. It follows from this that the Hawaiians are a branch of these Maori-Rarotongans.

New Zealand is mentioned in the list of places visited, and the question arises, Did any of the visitors remain there? It is now well known that this country had a considerable population before the arrival of the fleet in 1350, who were divided into tribes, the names alone of which are retained, the people having been absorbed to a large extent by the newcomers. But the genealogical tables of these New Zealand *tangata whenua* (or aborigines) are not at all satisfactory, from want of the means of checking them. Toi-kai-rakau can be shown to have lived, by the mean of a large number of tables, at twenty-eight

generations ago, or about 1150. From him, back to the earliest known ancestor of the *tangata whenua* who lived in this country, the most reliable table gives twelve generations, or forty in all from the year 1850. In other words, they carry us back to the year 850 about at which time Ti-wakawaka was visited by a voyager named Makua who came to New Zealand from Mata-ora. This is 200 years after the period of Ui-te-rangiora, when the epoch of long voyages set in, and it would seem probable that during this 200 years the first immigrants settled themselves in New Zealand.

Of the other islands of the Pacific which were first settled at this time, we have so little information as to their histories that nothing can be stated with certainty. It is probable that Easter Island was colonised about this period, and that the Marquesas received accessions to the population, if they were not for the first time then occupied which I think is most probable. We have seen from a former page that at forty generations ago (or in 850) the Tahitian groups had people living on them, and most likely they were colonised at about the period of Ui-te-Rangiora's voyages, or in 650.

All of the voyages indicated above, and others to be referred to later on, may cause surprise at their extent, but they were made in the tropical regions of the world, with numerous islands on the way, at which the voyagers could rest and replenish their stores. But I now come to one made by this daring navigator, Ui-te-rangiora, in his celebrated canoe Te Ivi-o-Atea, which outshines all the others, and shows him to have been a man worthy of taking his place amongst many of our own most fearless navigators of ages long subsequent to the seventh century. In the history of Te Aru-tanga-nuku, who in his time was also a great voyager, we find the following: "The desire of the *ariki* Te Aru-tanga-nuku and all his people on the completion of the canoe, was to behold all the wonderful things seen by those of the vessel Te Ivi-o-Atea in former times. These were those wonderful things:—the rocks that grow out of the sea, in the space\* beyond Rapa†; the monstrous seas; the female that dwells in those mountainous waves, whose tresses wave about in the waters and on the surface of the sea; and the frozen sea of *pinu*, with the deceitful animal of that sea who dives to great depths—a foggy, misty, and dark place not seen by the sun. Other things are like rocks, whose summits pierce the skies, they are completely bare and without any vegetation on them." The above is as literal a translation as I can make, and the meaning is quite clear; that the bare rocks that grow out of the frozen sea are

\* The word "space" here is in Rarotongan *area*, almost exactly our own word for space.

† Rapa, or Oparo, an island in latitude 28° south.

the icebergs of the Antarctic ; the tresses that float on the monstrous waves are the long leaves of the bull-kelp—often 50 feet long—quite a new feature to a people who dwelt in the tropics, where there is nothing of the kind ; the deceitful animal that dives so deep, is the walrus or the sea-lion or sea-elephant. The frozen ocean is expressed by the term *Te tai-uka-a-pia*, in which *tai* is the sea, *uka* (Maori *huka*) is ice, *a pia* means—a, as, like, after the manner of ; *pia*, the arrowroot, which when scraped is exactly like snow, to which this simple people compared it as the only or best simile known to them. Now, the Antarctic ice is to be found south of Rapa, in about latitude 50° in the summer time, and consequently both *Ui-te-rangiora* and *Te Arutanga-nuku* at different times (250 years apart) must have gone to those high latitudes, as the story says, “to see the wonders of the ocean.”

Who, after this, will deny to the Polynesians the honour that is their due as skilful and daring navigators ! Here we find them boldly pushing out into the great unknown ocean in their frail canoes, actuated by the same love of adventure and discovery that characterises our own race. Long before our ancestors had learnt to venture out of sight of land, these bold sailors had explored the Antarctic seas, and traversed the Pacific Ocean from end to end. Considering the means at their command—their lightly-built canoes (sewn together with sinnet), the difficulty of provisioning the crew, the absence of any instruments to guide them—I feel justified in claiming for these bold navigators as high a place in the honour-roll as many of our own distinguished Arctic or Antarctic explorers.

From the times of *Ui-te-rangiora* (*circa* 650) to those of the last settlement on *Rarotonga* in 1250, the history is full of references to voyages to all parts of the Central Pacific and *Hawaii*. There was constant movement to and fro, showing the truth of the native historian when he says, “they became able navigators.” But it would appear that it was not until towards the close of this period that the voyagers ceased to visit *Fiji* and the neighbouring groups, as well as *Indonesia*, and the cause for this is, I suggest, the growing importance of the *Melanesian* element in the *Fijian* Group. But we are anticipating, and must now return to the period of *Emā* and his descendants (*circa* 700).

#### OCURRENCES IN THE FIJI, SAMOA AND HAAPAI GROUPS.

We have now followed the *Rarotongan* histories down to a point when *Maori* and *Mori* traditions begin to shed their light on the course of events, for this is their “Heroic Period,” when flourished so many of their heroes whose deeds are embodied in tradition and song, and which form the classics of their branch of the race. Full as the

accounts of this period are of the marvellous, the historical parts may easily be sifted out. Such as they are, they are probably not more full of the supernatural or wonderful than the old world classics of the Greeks and others. They carry us back to much the same cultured level depicted in the Iliad, and other works of that and succeeding ages, where the gods took part in the affairs of man.

By both Maori and Rarotonga histories Emā (Hema) was the father of the two brothers Karii (Karihi) and Taaki (Tawhaki). It will be seen by the general table at the end of this article that Rarotongan lines of ancestors come down through Karii, whilst the Maori line descends from Tawhaki.\* In accordance with this, the Rarotongan traditions make Karii the eldest son, and most important *ariki* of the two; it is just the contrary with the Maoris, with whom Tawhaki is the elder brother, and the *ariki*, a piece of national pride on the part of both branches of the race. Apparently, the Rarotongans trace no descent from Tawhaki, though many Maoris do. I have already pointed out that Rarotonga history makes Taaki to have flourished forty-six generations ago, whilst the Maori table published in this Journal, vol. vii, p. 40, makes him to have lived forty-eight generations ago, by taking the date of Turi as twenty generations ago. We may therefore fix the date of Tawhaki as about the year 700.

The Rarotonga stories of these two heroes are similar in most respects to those of the Maoris, whilst they differ in detail. Their mother (according to the first) was Ua-uri-raka-moana. On one occasion she commanded Karii to perform an operation on her head, which Karii refused to do. She then said, "My son, thou shalt not remain an *ariki*. Thou shalt serve!" Taaki was then directed to do the same thing. He did so; and after retiring to his own district of Murei-tangaroa, it was not long before great power (*mana*) entered suddenly into him, and soon the news spread that the country was illuminated by him, the lightning flashing from his body. (The Maori story is the same here.) Karii now became jealous and angry at the power of his younger brother, especially because their father Emā had turned to Taaki, which caused Karii to offer his parent at the *marae* as a sacrifice to the gods.† Much fighting ensued at Murei-tangaroa and Murei-kura, two mountains where Taaki's home was, in which his sisters Inano-mata-kopikopi and Puapua-ma-inano took part. After

\* I cannot call to mind any Maori line descending from Karihi, but they may exist nevertheless.

† So the Native history seems to read; but it is an extraordinary statement, and contrary, I think, to Polynesian custom for parents ever to be offered in sacrifice.

this Taaki is invited to bathe in Vai-porutu stream, where he is killed by Karii, but is brought to life again by the incantations of his sisters. Then he decides to go in search of his father Emā, and is warned of the dangers on the way by his mother, the dangers consisting of some *vaine taae*, wild or fierce women, called “Nga-ti-koma.” Taaki now proceeds to the Nu-roa-i-Iti, where the *vaine-taae* are anxious to secure him as a husband, but he is directed on his course to Tangaroa-akaputu-ara—who has his father’s body—by another woman, Apai-ma-mouka.\* Further on he meets another lady, who advises him to hasten, as the gods are already collecting firewood to roast his father. Taaki finally succeeds in obtaining his father’s body, after defeating a number of *atua* or gods, besides bringing back with him several valuables, the names of which do not help us to ascertain what they were. The story of Taaki ends here. It is much like that of the Maoris, except that the latter mentions in song and story the ascent of Tawhaki to heaven by the *toi-mau*—a special kind of connection between heaven and earth—where he meets Whaitiri or Kui the blind woman,† and obtains his wife Hapai. This ascent, according to Rarotonga story, is by or to the Nu-roa-i-Iti, which seems to be the name of a place in Fiji. The tall coconut at Fiji, is the translation.

In considering the many versions of this story of Tawhaki as preserved by the Maoris, and more especially in one collected by the late John White, wherein are mentioned the names of Savāi’i, Upōlu, and Tutuila, and the wars in which Tawhaki engaged there, it has always been my idea that this marvellous ascent into heaven after his father’s bones, was in prosaic reality, merely the climbing up a mountain-cliff by means of a rope amongst an alien people, who had killed his father. I would suggest that it was to one of the Fijian islands that Tawhaki went, either when residing in Fiji or in Samoa, and that the *atuas* and *vaine taae* here, are merely the Melanesians, who at this period must have been in parts of the group. Taaki, by both Rarotonga and Maori story, was a very handsome man; hence the *vaine taae* (Melanesian women?) desired him.

In connection with this mountain—if it was such—where the gods lived, reference should be made to Mr. Basil Thompson’s account of the first occupation of Fiji by the Melanesians, and his description of Nakauvandra mountain in Viti-levu as the home of Fijian gods, and

\* The Maori name of Tawhaki’s wife is Hapai, or Hapai-maunga, clearly the same as the above.

† This story of Kui-the-blind, in Rarotonga tradition, forms part of that relating to Tane, a hero who flourished in the Fiji group, not to that of Taake, (or Tawhaki).

especially of Ndengei, a name which is supposed to be the Fijian equivalent of Tangaroa\* in whose keeping (see above) were the bones of Taaki's father.

The Maori stories relating to Tawhaki, from whatever part of New Zealand they are collected, are extremely persistent in stating that his son was Wahie-roa, and his grandson Rātā. The first of these names does not appear in the Rarotongan Native History; indeed, no descendants of Tawhaki are given, and the incidents connected with Rātā's miraculous canoe are assigned to 250 years after the former flourished, when the name of Rātā is first mentioned. The persistence of these Maori stories, confirmed as they are by Hawaiian traditions, makes it clear that these people were one family—descending from father to son—and I am inclined to think this was the age (the year 700 to 775) in which they lived. To me, the whole series of stories the Maoris have preserved—and they are very numerous—about these heroes, point to the contact with another race, which can be no other than the Melanesian. From what has been said before, it was Fiji and Samoa in which they lived; and one of the Maori stories says that Tawhaki ascended a mountain called Whiti-haua, in which Whiti is the Maori pronunciation of Rarotongan Iti—Fiji. Connected with these heroes are the names Whiti, Matuku and Peka, all given, at different times, as the names of fierce semi-human monsters. In them I see the names of islands, used metaphorically for the people of those islands. Peka is the Tongan name for Bengga, of the Fiji Group, and Matuku is also a well-known name of one of the Fiji islands. In one of the same series of stories is mentioned a place called Muri-wai-o-ata, and this is the name of a stream on the south coast of Upōlu, as I quite accidentally learnt when fording it with Mr. Churchill and our *tula-fale*, who gave me the name.

It has been shown previously that several places in Samoa are connected with the name of Rata. Dr. Turner says, "Near the place where Fa'atoafe lived (on the south side of Savāi'i) there are two hills which are said to be the petrified double-canoe of Lata. Lata came of old from Fiji, was wrecked there, went on shore, and lived on the land still called by his name in the neighbourhood of the settlement of Salai-lua. He visited Upōlu and built two large canoes at Fangaloa but died before the deck to unite them had been completed. To Lata is traced the introduction of the large double-canoes united with a deck, and which of old were in use in Samoa. *Seu-i-le-va'a-o-Lata* (or 'steersman in the canoe of Lata') is a name not yet extinct in Samoa."†

\* Journal of the Polynesian Society, vol. i p. 143.

† "Samoa, a Hundred Years Ago," by Geo. Turner, LL.D. 1884.

The names of Wahie-roa and Rata *are*, however, known to the Rarotongans, as Queen Makea told me, although not given in the history. Dr. Wyatt Gill also mentions them, in "Myths and Songs from the Pacific," where the scene of their adventures is laid in Kuporu (Upōlu), Iti-marama (Maori, Whiti-marama), or Fiji and Avaiki (Savā'ī).

I have shown at page 167 of this Journal, vol. vii, the Hawaiian poetical references to Tawhaki's search for his father's bones.

After Taaki's adventures above we hear no more of him in Rarotonga story, and then the genealogical table gives the name of Karii's son Karii-kaa, and his grandson Turi, who married Varavara-ura, the sister of Papa-neke. There is an inconsequential story about Turi, but not worthy of note, and then the history is silent as to the descendants of Papa-neke for five generations, when we again come on Maori history in the person of Apakura. This lady fills a large space in Maori and Moriori tradition, but so far as I am aware, she is not known to those of any other branch of the race except the Rarotongans—a fact of some significance.

The period of Apakura is distinguished in Maori history by the burning of the house or temple named Te Tihi—or Uru-o-Manōno, and in Rarotonga tradition by the first occupation of Rarotonga. According to the genealogical table appended hereto, we find that Apakura lived *circa* 875, or thirty-nine generations ago. Unfortunately, the Maori tables are contradictory as to the date of Apakura; that given at p. 40, vol. vii, of this Journal only makes four generations between her and Tawhaki, whilst the Rarotongan gives seven. For reasons which have been stated, we are safe in taking the latter as being the more correct. In Maori history the story of Apakura is probably the most noted of all their ancient traditions. There are numerous old songs about her, and many references in the ancient laments; indeed, she may be said to be the "champion mourner" of the race, so much so, that one species of lament or dirge is called an *apakura* after her. Judging from the length and detail of the Rarotonga story of her doings, she occupies an equally prominent place in their regards; but, strange to say, while the incidents of the story are nearly the same in both dialects, the name of Te-Uru-o-Manōno is not mentioned in Rarotongan. The burning of this temple in the traditions of the latter people is apparently represented by Apakura's destruction of the *marae* by fire.

The scene of our story has now shifted from Fiji to the Atu-Apai, or Haapai group, some 380 miles east-south-east from central Fiji, and 360 miles south-west from Samoa. In this name Atu-Apai we recognise the Ati-Hapai of Maori story, which, as it is written, means the Hapai people, or tribe; but I think this is the common substitution of the *i* for *u*, and that the name was originally in Maori, Atu-Hapai.

We will now follow out in brief the Rarotonga account of this period, for the final result was an important one. Apakura was the one sister of a family of ten brothers, whose names were Papa-neke, Papa-tu, Papa-noo,\* Taūū, Tapa-kati, step-brothers, and Oro-keva-uru,† the eldest, Apopo-te-akatinatina, Apopo-te-ivi-roa (the Hapopo of Maori story), Tangiia-ua-ro-ro, and Iriau-te-marama, her own brothers, of whom Oro-keva-uru was the *ariki* or ruling chief of Atua. Apai, Vaea-te-ati-nuku being Apakura's husband. Her son was Tu-ranga-taua, known to Maori history as Tu-whaka-raro.

In their low tree-shaded home of Apai, an island that is nowhere elevated more than twenty feet above sea-level, fierce jealousy sprang up in the heart of the *ariki* against Apakura's son Tu-ranga-taua, on account of his beauty and skill. The people engaged in the game of *teka*, or dart-throwing, and Tu-ranga-taua's dart far exceeded the flight of the *ariki's*; and so hate grew up in his heart, and the handsome Tu-ranga-taua was demanded of his mother as a sacrifice to the cannibal lusts of the chief. But she, having in mind the near relationship of her son to the *ariki*, refused her consent. Then follows, as so often occurs in the Native history, a song, very pretty in the original, but the translation must await the promised help from Rarotonga. At last, after due ceremony and many messengers had come and gone, Apakura, with tears and lamentations, adorns her son in all the finery of savagedom, preparatory to the sacrifice. The boy now gives his parting words to his parent: "O my mother! This is my last word to thee. Thou shalt lament for me, and in so doing thou shalt call on one to avenge me. Thus shalt thou lament; and thou must remain where thou art, for when the sere *ti*-leaf falls across our threshold, thou wilt know that I am dead. And when thou seest this sign, upraise the cover of our drinking spring, and behold, if the waters thereof are red, then surely am I gone for ever." Thus saying, he kissed (rubbed noses with) his mother, and, taking his spear, departed.

Coming to the crowd around the ready-prepared oven, the *ariki* said, "Take and smite him! Let not his feet tread the paving of the *marae*, lest it be defiled." And then Tu-ranga-taua, with the words of a brave warrior, uttered his challenge: "'Tis Tu-ranga-taua of the Atua-apai! The son born of the gods! Stand off, ye oven-builders; and ye of the long spears; ye offspring of the oven's smoke! Ye all shall flee before my spear, and all your heads, be they five hundred, shall lie in the dust!" He had advanced to the steps of the *marae*,

\* In all these names begining in Papa, we shall recognise those of the Mori-ori story, beginning in Pepe.

† The Poporo-kewa of Maori story.

where the *ariki* and his five hundred men were standing. "Seize him! smite him to his death!" cried the chief; and again Tu-ranga-*taua* uttered his challenge, at the same time attacking the crowd, he put them to flight. Again he attacked the bands under Apopo-te-*akatinatina* and Apopo-te-*ivi-roa*, which surrounded him on all sides, but he defeated them all, and reached the central part of the *marae*. Then, being much exhausted with his efforts, the other uncles attacked him, and Tu-ranga-*taua* fell under their blows.

When the morning came, the mother went forth lamenting her son, and to burn her house and gardens, as a token of her desolation. And so she came in front of the sacred place, where the people were assembled, who cried out to the *ariki*, "Alas! she has even reached our sacred spot." The chief, in answer, said, "Why do ye cry out? Is not the son of Apakura within your coco-nut food baskets?" Others said, "O! she is in the very *marae* itself. Alas! she has burnt it with fire!" Again the *ariki* spoke, "Why speaks the mouth?" "Is he not within your baskets?" Not one answered to that; all mouths were closed. After a time said one, "We are all partakers of the same sin." The *ariki* speaking, reproved them, "Ye are like green coco-nuts, and foolish withal—the high chiefs, the priests, the orators, the leaders, the lesser chiefs; indeed, even the very warriors. Not one has a word of wisdom; the land is in fear. Not one of us shall remain alive—not a single one—because amongst ye there is not one that can speak a word to save us. We shall serve—we shall be slaves." And their hearts all sank at those words.

And now Apakura returned to her home and took her clothes and rent them, tearing off a fragment, and dying it in tumeric, and blackened it with *tuitui* (candle nut). Then she passed through the length of the land; but no one would receive her. Again she returned, and taking another fragment of her clothing, again dyed and blackened it, this time passing over the breadth of the land, from end to end, but no one would receive or listen to her mission to avenge her son.

Disappointed in obtaining the succor she sought, Apakura now crossed to Avaiki (*Savā'i'i*) to the brave descendents of Tangaroa-maro-uka; to Te Ariki-taania, to Tama-te-uru-mongamonga and to Rae-noo-upoko, the first of whom welcomed her, and enquired of her mission. "My child has been killed by my own brothers, Tu-ranga-*taua* is dead! Hence came I to you to avenge his death, the fame of your deeds and that of your brothers having spread afar. The opportunity has come, three of them are at sea this moment engaged in fishing." Then Te Ariki-taania arming his men, put to sea, and reached the Apai group where he met the brothers fishing. With pleasant words he inveigled them all into his own canoe, saying: "Let us all fish together, my brethren, and then proceed to your

home; or, if you prefer it we will go to mine." "Where is thy home?" "Savā'i!" "That is right, we will go to Savā'i." Then with smooth words and cunning heart, the *Araki* placed his guests in convenient order in his own canoe, where, having arranged his weapons, he threw a rope round their necks, and arising, "was soon cutting off their heads." Te Arika-taania now returned, and reaching shore, gave the three heads to Apakura, saying, "Here are Tangiia-ua-roro, Te Mata-uri-o-papa, and Iriau-te-marama. But first let me swallow their eyeballs, as a token of what will be the fate of Orokeva-uru; so may he be crushed in my mouth."\* But Te Arika-taania now thought he had done enough, so sent Apakura away to his brothers, to Vakatau-i'i and Rae-noo-upoko, in the first of which names we recognise the Maori Whakatau, of whose deeds their histories and songs are full. The story goes on to describe her welcome at Savā'i, and the lengthy preparations made by the brothers to avenge the death of their young relative—for the story says Apakura was their *tuaine*, a cousin probably. Then brave and warlike words were spoken as the expedition mustered and was reviewed on the beach, where the swiftest and bravest were chosen, mustering 500 all told. The canoes were recaulked, new arms were hewn out, slings and stones collected, spears and clubs of many kinds made. Two months were occupied in these preparations, and then the canoes sailed for the Haapai group, off where they anchored some distance from the shore. Then came a messenger from the island saying, "Do not let us hurry, to-morrow we will fight," to which all agreed.

On the morrow, the shore was lined with the warriors of Haapai, and Orokeva-uru was heard giving his orders and directions to his people. It was now that Vaka-tau sent ashore his challenge to Orokeva-uru to fight in single combat, both being chiefs of equal rank. And so they commenced their long combat. At the same time Papatu of the Haapai people swam off to attack the canoes, but as soon as his head appeared above water, it was cut off. Then followed Papaneke, and Papa-noo, who shared the same fate. Now came Taūū and Tapa-kati, thinking they would succeed, but their severed heads soon sank to the bottom, amidst the cheers of the invaders, whilst the hearts of those on shore sank within them. Vaka-tau and his opponent were all this time bravely fighting on the shore, whilst the former's people remained on board; and so it went on—"for seven nights" says the story, a little instance of Polynesian imagination—until Vaka-tau was wounded in the little finger by Orokeva's club, on which he returned on board to recruit before renewing the contest. Rae-noo-upoko, taking advantage of the night, went ashore, where he devised a

\*Here we recognise a well known Maori custom, often alluded to also in the Native history to follow.

cunning snare in the place where Orokeva was to stand next morning when the fight again began, and carried the end of the rope attached to the snare on board his vessel.

When the two warriors met again on the beach in the morning, a fiercer struggle than ever set in. "They strove from early dawn till the sun was high in the sky," says the narrative, "and then came the pulling of the rope from the vessel; Orokeva was caught; he fell; Vakatau sprang on him, and soon Orokeva's head was on board Vakatau's vessel." And now it was arranged that Vakatau should remain aboard with 100 men, whilst Rae-noo-upoko proceeded ashore with 400 followers to destroy the people of Atu-Apai, root and branch. A great destruction followed—the houses were burnt, much booty was obtained, and many were killed. Apopo-te-akatinatina and Apopo-te-ivi-roa fled before Vakatau's brother, Tama-te-uru-mongamonga, until they reached the far side of the island, where, hastily lading a canoe, with a few of their people they took to the sea, and eventually made their way to Rarotonga, where they were the first inhabitants, or *tangata-uenua*, whose descendants were found there 375 years after by Tangiia in the year 1250.

And now, the warriors having done their work, they set up Apakura's younger son, Vaea-ma-kapua, as *ariki* over the Haapai Group.

If our readers will turn to page 161 of vol. iv of the Journal of the Polynesian Society, they will see the Moriori account of this incident, which differs merely in detail from this brief abstract of the long Rarotonga story to be published in the Native History. In "Polynesian Mythology," p. 61, is one of the Maori versions of the same event; but there are many others, and, but for the account of the burning of the temple or house—Te Uru-o-Manōno—they are remarkably like that just given, derived from Rarotonga.

I have said previously that the connection between the Rarotongan *tangata-uenua*, or first settlers there, and the Maoris would be shown. Thus, Apakura's two brothers, both named Apopo (the Hapopo of Maori history), fled to Rarotonga, and there settled; and as Apakura has plenty of descendants amongst the Maoris, the connection is clear. These events occurred about the year 875.

In the times above mentioned, some of the people were still living in Fiji, whilst—as has been shown—others were living in Tonga, Haapai, Savā'i, Upōlu, and no doubt also in Vavau, though there is little mention of this island about this period. One of the contemporaries of Apakura was Tuna-ariki, and he lived in Fiji, where a war broke out at this time about Ava-rua, a place which appears to have been one of the principal settlements there, and after which, it is probable, several other places of the same name in Eastern Polynesia

were named. This war was between Tuna-ariki and Tu-ei-puku, the latter being beaten in the struggle, and the *au*, or government, seized by Tuna-ariki, Tu-ei-puku being finally killed by a *puaka-uru-kivi* which means a boar striped like a tiger.

Tu-ei-puku's son was Kati-ongia, about whom is the saying, *Kua ariki Kati-ongia; kua au Kuporu* ("Kati-ongia became the ruling chief; Upōlu secured peace"), showing that—probably after his father's defeat—he had removed to and become chief of Upōlu. This is one of the few names that can be recognised on Samoan genealogies: its Samoan form is 'Ati-ongie, identically the same name, but, as has been shown, the difference in the genealogical period precludes their being the same individual.

Kati-ongia's grandson was the famous Atonga, who also was a great chief in Upōlu, and in whose time was built the celebrated canoe, which made the many voyages over so large an extent of the Pacific Ocean as related in the Rev. J. B. Stair's "*Samoa voyages*."\* In his time also flourished Rātā-vare—according to Rarotongan history the guardian of the forest in which the canoe was built, but in Maori story the actual builder and navigator of it. Atonga's son was Te Ara-tanga-nuku, the first navigator to use this wonderful canoe, and he flourished in Upōlu in the year 950. In Atonga's time lived Tupua-ki-Amoa,† who was possibly one of the early members of the Tupua family of Samoa, whose descendant is Mataafa, now living.

It is clear that from about this epoch Fiji ceased to play the important part it had done since the times of Tu-tarangi (A.D. 450), or for 500 years, and that the people had spread out from there to most parts of the Pacific. Since the times of Ui-te-rangiora in 650, if we may judge from the silence of the Native history as to any notable voyages, or the mention of any lands other than those in the Western Pacific, it would appear that there had been a partial cessation of expeditions undertaken for the purposes of colonization, though, no doubt, communication was kept up with Eastern Polynesia. It is also clear that just about the times of Te Ara-tanga-nuku, or in 950, a fresh impulse was given to navigation, and from this time forward for many years these Rarotonga-Maoris were frequently passing from east to west, and to the south, but communication does not appear to have been re-opened yet with Hawaii for nearly two hundred years from the period of Te Ara-tanga-nuku.

We can only surmise the cause of this apparent increase of nautical adventure at this time, for the Native History is silent about it. I would suggest that it was due to the increase of the Melanesian

\* *Journal of the Polynesian Society*, vol. iv, p. 99.

† Amoa is the name of a place on the north-east coast of Savāi'i.

element in Fiji, which must have been growing for some time past, and that it was due to their pressure on the Polynesians that they began about this time to move eastward. It is abundantly clear, from physiology and language, that there was a time when the Melanesians and Polynesians mixed in marriage. I suppose this would occur by the conquest of the latter to a certain small extent, and the capture of Polynesian women, for I think the racial dislike of the Polynesians for black people would prevent a large number of free connections. The result of this mixture is the present Fiji people, which is most noticeable in the Eastern or Lau Group of the Fiji Archipelago, where, it is said, the people are lighter in colour, and where the Polynesians must have been in strongest numbers.

It seems to me probable that Polynesian cannibalism is traceable to this period of their history, and that they learnt it from their Melanesian neighbours in Fiji. The branches of the race that have been most addicted to this practice are the Maoris, the Rarotongans, the Paumotuans and the Marquesans. In Samoa it was unknown, and was very little practised in Hawaii\* and Tahiti. The reason for this would appear to be—in the case of the Samoans, that they occupied their group before the Melanesians arrived in Fiji, and have not been so closely connected with that race as Maoris, Rarotongans, &c. It is true that there was an old custom in Samoa of offering a prisoner to a chief, tied up in coco-nut leaves, ready for “baking” but he was never eaten. This has been stated to be a relic of the time when they were cannibals; but once cannibals, why not always cannibals, as were Maoris and others? Rather, I think, is this a custom that was introduced into Samoa as a mark of humiliation and degradation, based on the known fact that their Melanesian neighbours adopted this custom, not that the Samoans themselves were ever cannibals any more than their remote ancestors in India and Indonesia were. The very few references to cannibalism in Samoan traditions may, I think, be traced to a recollection of the Maori-Rarotongan occupation of the coasts of that group.

With respect to the Tahitians; if, as seems likely, their genealogies only show from forty to fifty generations of residence in that group, then they spread there somewhere about the period of the great Rarotongan navigator, Ui-te-rangiora, and therefore before the Melanesians were in Fiji, or at any rate before they were there in sufficient numbers to influence Polynesian customs. The prevalence of cannibalism at Tahiti to a small extent would be due to the influence of later migrations from Fiji (of which there appear to have been several), and after the original settlers in Tahiti had become numerous.

\* Professor Alexander says, not at all.

It is the same with Hawaii. It has been shown that it was about A.D. 650 that this group was first settled, and the strong inference is from Fiji.\* This, again, would be before the time of the Melanesians. Fornander has shown that the Hawaiians remained isolated until about the year 1150, when the southern Polynesians again appeared on the scene, and these southern visitors, who have been shown to be frequently Maori and Rarotongan ancestors, must have been well acquainted with cannibalism. That their customs did not spread in Hawaii—at any rate, to any extent—is due probably to the original inhabitants being in sufficient numbers to make their opinion felt.

In the Marquesas, if we take the period of Nuku of their genealogies—about fifty generations ago—as that at which the islands were first settled, this would be before Melanesian customs affected Fiji. Therefore we may accredit the later and frequent visitors from Fiji with having introduced the custom there. In the early years of this century they were as inveterate cannibals as either Maori or Rarotongan. It is very clear, from the Rarotonga histories, that the connection between the Marquesans and the Maori-Rarotongans is very close, and has been continued from early days down to the thirteenth century. The connection was that of blood relations, and also frequently as bitter enemies—conditions which do not conflict in Polynesia.

We have not sufficient information as to the Paumotu people to say if they have or have not occupied their many-isled group from ancient times, but it is clear that they dwelt for a long time in Fiji. In one of the chants brought back with me, is an account expressed in metaphorical language, describing the growth and spreading of the people from there, and a brief history of their migrations, which may be summarised as follows :—

Grew up the land Havaiki,  
With its king, Rongo-nui.

Then grew up the land Vavau,  
With its king, Toi-ane.

Then appeared the land Hiti-nui,  
With its king, Tangaroa-manahune.

\* I judge from Fornander that the Hawaiians have no tradition of any Hawaiki (Savāi'i) in the Pacific, but in their word Ka-hiki we may probably trace the name Fiji as well as Ta-hiti. Dr. Turner quotes Tafti as a Samoan name for Fiji. Again, it is probable that the Hawaiian expression, Kukulu-o-Kahiki, is meant for the Fiji Group. In Maori this is Tuturu-o-Whiti, a name, I feel convinced, they applied to Fiji, meaning the original or true Whiti (Fiji) in contradistinction to Tawhiti (Tahiti), the second place of their sojourn in the Central Pacific. The Hawaiian word has since become generalised, as with the Maori Hawaiki.

Then appeared the land Tonga-hau,  
With its king, Itu-paoa.

Then appeared the land Pa-hangahanga,  
With its king, Horo-mo-ariki.

Then appeared the land Tahiti,  
With its king, Mari-Tangaroa,  
And another king, Mangi-o-Rongo,  
And another king who stirred up war.

Then appeared the land Meketika,  
With its king, Tu-hira,  
And the king Tara-tu-vahu,  
&c.      &c.      &c.

And so on through several of the Paumotu islands. In this chant we see mention of the ancient Havaiki (? Java), and that Vavau which there is reason for thinking is in Indonesia. Both of these are named before Hiti-nui (or Great Fiji), and then follows Tonga, Pa-hangahanga, Tahiti and Meketika, now called by Tahitians Ma'eti'a, and the European name of which is Osnaburg Island, situated not far to the east of Tahiti. Pa-hangahanga I do not recognise, unless it is the Paumotu name of Tahanga (Tahitian, Taha'a). Although the Paumotu Group is mentioned amongst the islands visited in the times of Ui-te-rangiora and his successors, it would seem, from their unattractiveness as places of residence—whilst such beautiful islands as Tahiti, the Marquesas and others were not fully occupied—that the settlement of the group would be late in time. Possibly they were colonised after the second period of nautical activity (*circa* 950 to 1250). If so, then their ancestors were acquainted in Fiji with cannibalism, and hence were these people ferocious cannibals at the time of their first contact with Europeans. The situation of this extensive group made it a calling-place of the Maori-Rarotongans on their frequent voyages between Fiji and the Marquesas; and, as we shall see, some of them settled there.

It is a somewhat remarkable thing that, in the numerous Polynesian traditions with which we are now acquainted, so few positive statements can be found in reference to the black Melanesian race, with which the Polynesians must so often have come in contact. The only precise statement I know of is that mentioned in the Supplement to the Journal of the Polynesian Society, vol. v, p. 6, where they are faithfully described, and said to have been living in a neighbouring island to Waerota, the then home of the Maori branch of the Polynesians, an island which is known to be in the vicinity of Fiji, but which island is uncertain. There are also a few statements in old Maori chants, which probably refer to the Melanesians, but they are very obscure. Some of the very many meanings of the Maori word *tupua*, "odd, outlandish, demon, weird-one," found so often in their

chants and traditions, seem to me to be names for these people. It is just such a name as they would give them at the present day. It is similar in meaning to the Rarotonga *taae*, which has been already suggested as a descriptive name for the Melanesians.

Fornander, writing of this period, says, "Of that intercourse, contest and hostility between the Papuan (Melanesian) and Polynesian races, there are several traditionary reminiscences among the Polynesian tribes, embodied in their mythology or retained as historical facts, pointing to past collisions and stimulating to future reprisals," but he does not particularise the statements.

In this connection, another question arises: Why did not the Polynesians use the bow and arrows? for they must have seen the effect of them with the Melanesians. Of course, they did use it as an amusement, but I believe never in war. I have already pointed out the conservatism of the race, and it is due to this cause that they did not use the bow and arrow. Their system of fighting—with few exceptions—was always hand to hand; and this was so much ingrained in the race, like other customs, that they never used the bow—only useful in fighting at a distance. It was against the custom of their ancestors of India and Indonesia, and hence improper in them. They did, however, use the sling, of which mention is often made in Rarotongan history, but it is probable that they did not learn this from the Melanesians—it was an old custom. The Rarotonga name for a sling is *maka*, the Maori word to sling or throw.

According to Marriner, the Tongans ate human flesh occasionally, but it was a custom apparently of recent introduction from Fiji as, no doubt, was that of their use of the bow and arrow. Besides the Rarotongan and Maori element in the Tongans, which may be inferred from what has preceeded, there was a Samoan one also. The Rev. J. E. Moulton told me that in the time of Ahoeitu, or about thirty-two generations ago, there was a migration of Samoans to Tonga, who settled near Ha'amonga on the N.E. end of Tonga-tapu and who were the builders of the *Langi*, or stone graves with steps. From that place they subsequently removed to Mua. This would be about the year 1050. But, if these migrants were Samoans—properly so called—why do we see no trace of the *Langi* in Samoa at the present time? It is more likely that these fresh settlers on Tonga were some of the Maori-Rarotongans, who had a knowledge of this step-form of structure, as is shown in the Tahitian *marae*.

#### SOJOURN IN EASTERN POLYNESIA.

In the time of Atonga (who lived in Upōlu) or *circa* 950, the Rarotonga history first mentions a permanent residence of any of these Maori-Rarotongans in Tahiti, not that this was their first occupation

of the island, but rather of that particular branch of the race shown on the genealogies. Apakura's great great grandson was Tu-nui, and he lived on the western side of Tahiti. The saying about him is "Tahiti was the land; the mountains above were Ti-kura-marumaru, and Oroanga-a-tuna, the *koutu* (*marae*) on the shore was Puna-ruku and Peke-tau." Puna-ruku is the well known Puna-ru'u river in the Paea district of Tahiti.

From Tu-nui the history is again silent as to any doings of his successors for six generations, when we find flourishing in Tahiti, Kaua and his wife Te Putai-ariki, and Kaua's brother Rua-tea with his wife Vairoa, who were parents of Ono-kura, one of the most famous of Rarotongan and Tahitian ancestors, about whom are some very lengthy legends. The son of Kaua and Te Putai-ariki was Tangiia-ariki, whose brother was Tutapu (not Tutapu-aruroa, as the history is careful to tell us). The fact of there being a Tangiia-ariki and a Tutapu flourishing at this period (*circa* 1100), and a Tangiia-nui with a cousin named Tu-tapu-aruroa (*circa* 1250) is likely to mislead readers of this Journal into confusing the two, especially in comparing the Tahitian version of Hono-ura with the Rarotongan account of Onokura. Indeed, there is confusion in the Tahitian version, where people who lived in 1250 are introduced in connection with Hono-ura. In view of the completeness of the Rarotongan genealogies we must accept their version as being correct, especially when we consider the details of the family connections given.

The history of Onokura is a very remarkable one, whether the Tahitian or Rarotongan account is considered. In the latter, the narrative is interspersed all through with songs and recitative, which would take many hours in delivery. It is, in fact, a complete "South Sea Opera," the full translation of which, I fear, will never be obtained, for the songs are full of obsolete words and phrases, the meanings of which are probably unknown to the Rarotongans of these days. It is a remarkable thing that this celebrated ancestor is unknown to the Maoris, and, I think, to the Hawaiians also. I can only suggest that this poet, warrior, and navigator is known to Hawaiians and Maoris by some other name, but even then his deeds are not recorded. Possibly the great fame he has acquired is due to Tahitians and Rarotongans descending more directly from him—as they do—and also to his feats having been gradually and increasingly clothed with the marvellous and wonderful in ages long after the hero himself flourished. The want of a knowledge of the Onokura legends on the part of the Maoris is, I feel, the weak point in my argument that they came from Tahiti to New Zealand. As Onokura flourished *circa* 1100, and as the Maoris left those parts in 1350, they ought to have some record of him. Again, as he lived in the middle of the second era of

navigation, and during the period, or just before, communication was re-established with Hawaii, he ought to be known to the latter people but he is not.

Divested of the marvellous—which will be found later on in the original—the history of Onokura in brief, according to Rarotongan tradition, is this: The chiefs of Tahiti had for some few generations back been desirous of proceeding to Iva for the purpose of conquering that group. Iva, from what follows, is clearly the Marquesas, and not the country of the Hiva clan of Raiatea. Onokura appears to have been born at Tautira, Tahiti, which is corroborated by the many place names in the story that are situated near there. I have already described in the first part of this narrative how Ori-a-ori of Tautira pointed out to me the places connected with him, and he claimed moreover, that Onokura and Tangiia-ariki were his ancestors. The history mentions that at this period the inhabitants of Tahiti had increased to great numbers, and yet amongst them were no brave warriors to be found who would attempt to overcome the monsters of the deep, and other difficulties that lay between them and Iva. At last Onokura was fetched from his mountain home of Ti-kura-marumaru, where he lived on wild fruits (amongst them the *Mamaku* and *wheki*, well known Maori names for species of the tree-fern, the hearth of the first named being still eaten by them), the *kokopu* (trout), and *koura* (cray-fish). Under his direction a grand *pāi*, or canoe, was built and finally launched with much song and ceremony. Then the *ariki*—Tangiia-ariki—prepared for his voyage to overcome the chief of Iva. They now launched forth on Te Moana-o-Kiva, which is the Rarotongan form of the Maori name for the Pacific Ocean (Te Moana-nui-o-Kiwa). In one of the songs here introduced is found the name of Tamatoa-ariki, of Poa, (Opoa), at Raiatea, which seems to show that this name, borne in this century by the ruling chief of Raiatea, was in existence so long ago as the year 1100. The expedition was overtaken by a dreadful storm off Akaau Island (Fakaau, one of the Paumotu group) where Onokura, by his strength and skill repairs the vessel, the name of which was Te Ivi-o-kaua. Then follow visits to the people of Akaau, whose chief was Te Ika-moe-ava, who was related to the visitors; and here Onokura marries his first wife, Atanua, the chief's daughter. In connection with this island is mentioned the name Te Raii, which is probably the Maori Te Raihi, some island or place beyond Tawhiti-nui (or Tahiti), according to Maori traditions.

After a lengthened stay at Akaau, the expedition next proceeds to Te Pukamaru (or Takume, one of the Paumotu group), Onokura leaving his wife and son behind. On arriving at this island, Ngarue a chief from Iva was found there, with whom there was much fighting in which Ngarue was defeated, but Onokura loses his *ariki*, Tangiia

ariki, who was killed by the enemy. Next they arrive at Iva, where more fighting occurs, and they apparently settle down for some years, for the next event is the arrival of Nga-upoko-turua, Onokura's son, by his wife Atanua, from Akaau. After this there are further wars with the Marquesans, at Rua-unga (Uauka Island) and Rua-pou (Uapou island)\* where lived Parau-nikau, whose daughter Onokura marries; her name was Ina. From here Onokura goes to Tupai, where he died of old age, and his spirit went to Navao. I cannot say which Tupai this is, possibly the little island north of Porapora, Society group.

The above is an extremely abbreviated account of the doings of Onokura. No doubt it relates a nautical warlike expedition from Tahiti to the Marquesas, undertaken by these Rarotongan and Tahitian ancestors. It is interesting as showing the intercourse that took place in those times between distant groups, and the extent to which the ever warlike Polynesian carried his arms. We must remember that this is about the middle of the period of Mr. Stair's so-called "Samoan Voyages," and it was during Onokura's life-time (or in 1150) that communication was again established with Hawaii, after a seclusion of 500 years. In the story of Onokura, I do not recognise the name of any of the Maori ancestors, unless Ngarue, referred to above, is the same as one of that name shown on Maori genealogies, but proof is wanting.

The following is a confirmation of this communication with Hawaii from Rarotonga History. In the times of Tamarua-paipai, who was a contemporary of Onokura (*circa* 1100), and who lived in Avaiki-raro (either Fiji or Samoa), great disputes arose over the distribution of certain food, part of which was the *ariki's* tribute. Naea was the *ariki*, but his younger brothers disputed his rights, and rebelled against him. The names of these brothers were: Tu-oteote, Karae-mura, Tiori, Tu-natu, Kakao-tu, Kakao-rere, Uki, Pana, Pato, and Ara-iti. This revolt ended in a desolating war, which obliged Naea to flee from his country. He proceeded to the east, and on to Vaii (Vaihi, or Waihi, the Tahitian and Maori names for the Hawaiian Group). The narrative is a little obscure here, but apparently he settled in Oahu (Va'u in Rarotongan, which is the Maori pronunciation—Wahu—of Oahu) at a place named Tangaungau. I do not know if such a name is to be found in any of the Hawaiian Islands; its Hawaiian form would be Kanaunau or Konaunau. This place is called, in Rarotongan, "Avaiki-nui-o-Naea."

This is clearly not the same Naea who lived in Tangiia's time (*circa* 1250), for three lines of genealogies show this one to have lived

\*In both of these names we shall recognise two of the smaller islands of the Marquesas, if we remember that the Marquesans do not sound the "r" and that they change "ng" into "k" very frequently.

about 1100—a period which is only fifty years from the date assigned by Fornander as the opening of communication afresh between central Polynesia and Hawaii, and it is the first mention of the latter group in Rarotongan story since *circa* 650. The name of Naea is not to be found in Fornander, but it is quite possible he is known to the Hawaiians by some other appellation. The first of these southerners to arrive in Hawaii, according to Fornander, was a priest named Paao (probably Pakao in the southern dialects), who afterwards brought over one Pili-kaaiea, who became King of Hawaii Island.\*

The expedition of Onokura to Iva, (Marquesas) described above, is not the only one we hear of at this period. In the times of Onokuraa (*circa* 1100) according to the genealogies, there lived in Rangi-ura—one of the islands to the north of Fiji—a chief named Anga-takuraa, whose ancestor Rua-taunga, seven generations before him, or say, about the year 925, was still living in Aviki-atia, or Indonesia. Whilst living at Rangi-ura, there came on a visit to Anga-takuraa a chief named Makea, which is the first of that family we hear of, under that name, in the Native history. Makea's visit was to obtain men to form an expedition to Iva. The story then describes the selection of the men for the expedition, with which went Anga-takuraa and Pou-o-Rongo as the leaders of their party. The expedition started in two canoes, and made their way to Iti-nui (or Fiji) where they were reinforced by some people from there, and then went on to Iva, where they were very successful, as the story says, they killed 1510 of the Iva people. Anga-takuraa now returned to Rangi-ura, his own country, whilst Pou-o-Rongo joined Makea. Five generations afterwards, a descendant of Anga-takuraa named Tara-mai-te-tonga settled in Rarotonga with Tangiia, of whose party he was a member.

These long expeditions, undertaken for purposes of war, show to what a pitch the Polynesians, at that time, had carried their powers of navigation. The love of the sea, and its accompanying adventures, must have been very strong in them.

From Onokura for two generations there are no events to record, but in the third, or in the year 1200, flourished Kaukura, who lived in Upūlu, but removed from there and settled in Tahiti. We have now arrived at an interesting period in the history of Eastern Polynesia, where, as will be seen from the Native History, communication was frequent throughout Central Polynesia. These are the times of Tangiia-nui, or *circa* 1250.

\* There is some confusion in the Native history about these two men named Naea—one account states that the names mentioned above, were the brothers of that Naea who arrived in Rarotonga in Tangiia's time.

## THE SETTLEMENT OF RAROTONGA.

It has been shown that Rarotonga was first settled about 875, by the two men named Apopo, and their people. Here they and their descendants seem to have lived for 375 years, until the settlement there of Tangiia-nui, with few events to mark their history, for no mention is made of the island in the different voyages that are described during that period. There is an old and fanciful legend in relation to Rarotonga, which describes the arrival there of some of their gods—Tonga-iti and Ari—and their dispute as to the ownership of the island, which at that time was called Nuku-tere and Tumu-te-varo-varo : Rarotonga being a more modern name.

It appears from the Native History, that just before Apopo and his people arrived at Rarotonga, another party under Ata-i-te-kura had migrated from Iva\* (Marquesas), and settled down there. Apopo settled at Are-rangi, and Ata-i-te-kura at Orotu. These immigrants did not live long in peace, for Apopo desired the island for himself, and determined to kill Ata-i-te-kura. The latter, being informed of this by Tara-iti, a friend of his, dispatched his sons Rongo-te-akangi and Tu-pare-kura right off to Tahiti, to his sister Pio-ranga-taua, for help. Arrived there, they beheld on Mount Ikurangi, at Tahiti, the sign their father had told them of, which foretold his death. The aunt, Pio-ranga-taua, now arranged an expedition to return to Rarotonga, but the young men, not being satisfied with its appearance, proceeded on to Iva, to Airi, the chief in those days, and the younger brother of their father. It was not long before the Iva people were afloat, and sailing down before the trade wind soon reached Rarotonga, and made war on Apopo, who, the story says, had the strongest party, so the Iva people at first suffered a defeat. By a stratagem, however, they succeeded in capturing Apopo, and then the Iva chief, Pu-kuru, "scooped out Apopo's eyes and swallowed them"; hence the saying, "*Opukia io te puku-o-mata, apaina na Tangaroa ki te rangi, na Rongo ma Tane, e eiva kino te tamaki e.*" "Catch the eye-balls, offer them to Tangaroa in the skies, to Rongo and Tane; an evil pastime is war." After staying some time, the Iva people returned to their own country.

After them came Te Ika-tau-rangi† (how long after, or where he came from is not stated), who settled down at One-marua. In his time drums and dances were introduced. Again after this came three

\* There is a long genealogy of Ata-i-te-kura's ancestors in the Native History, but it does not connect on to other lines, so is no use as a check on the date, nor does this line come down beyond his two sons.

† This name is shown on Maori genealogies as a son of Kupe, the navigator who visited New Zealand some time before the fleet, but it is impossible to say if the names refer to the same person. By another line he is shown to be a great grandson of Moe-tara-uri, Whiro's father.

canoes, which were cruising about the ocean. When the crews saw smoke and the people ashore, they landed, but were set upon by the natives and driven off. Here ends the brief history of Rarotonga down to the times of Tangiia-nui. If my readers remember that the two men named Apopo were Apakura's brothers, they will see that these early settlers were of the same branch of the Polynesians as many Maori now living in New Zealand. When Tangiia-nui arrived in Rarotonga in 1250 he found Tane-kovea and others, descendants of Apopo, then living there. Dr. Wyatt Gill says, the men were all killed and the women saved, but our Native History relates nothing of this.

The immediate ancestors of Tangiia-nui seem all to have lived in Tahiti. It can be shown, I think, how Tangiia is connected with the Maori lines of ancestors. One of his names was Uenga, afterward changed to Rangi and then to Tangiia. His adopted father (and uncle) was Pou-vananga-roa, whose other name was Maru, according to Rarotonga history. In Maori history we find, from an account given by the Urewera people, that Maru-a-whatu had a son named Uenga, and his great-grandson was Tamatea-moa, who, my informant insisted, came to New Zealand in the Taki-tumu canoe. These names may be shown in a table, as below, but it is very difficult at this time to state if it is quite correct.

Date.					
1200		26 Kau-kura			
1225		25 Pou-vananga-roa or Maru (a-whatu)			
1250		24 Uenga or Tangiia	Manatu	Tupa	Aki-mano = Moe-
1275	Pou-tama	23 Tupata	Ngana	Vaea	Iro
1300	Whiti-rangi-mamao	22 Hau-te-aniwaniwa	Pou-ariki		Tai-te-a
1325	Kupe	21 Tamatea-moa			
	(Descendants in New Zealand and Raiatea.)	(Descendants in New Zealand.)	(Descendants in Rarotonga and probably in Samoa.)		(Descendants in New Zealand and Rarotonga.)

Tangiia is shown above as a son of Pou-vananga-roa; in reality he was the son of the latter's brother Kau-ngaki, and therefore Pou-vananga-roa's nephew. The connection of the lines depends on the fact of there being a Maru, who had a son Uenga, by both Maori and Rarotonga history. The date of Tamatea-moa is one generation, or twenty-five years, before the mean period of the *heke* to New Zealand, but if this man was somewhat advanced in life when he came, this discrepancy disappears. Kau-kura (Kahu-kura, in Maori), mentioned

above, was also a noted voyager. It is just possible this is the man who visited New Zealand according to Maori history, and who is accredited by the East Coast tribes with having introduced the *kumara* to New Zealand.

With respect to Kupe, mentioned in the table above, there is some doubt as to the exact period of his visit to New Zealand, but the Taranaki tribes say that it was in the same generation that Turi came here from Ra'iatea, and the few genealogies we have from him confirm this. Rarotonga history does not mention that Pou-tama was a son of Tangiia's (or Uenga's), but Maori tradition shows that he was a son of Uenga's. According to the table above, Kupe flourished a generation before the fleet came, which is quite near enough to allow of the time being right, and as Rarotongans do not trace descent from Pou-tama, he is not mentioned in their history.

As has been said, Tangiia's father was Kau-ngaki, but he was adopted by Pou-vananga-roa-ki-Iva, as was his cousin Tu-tapu—afterwards called Tu-tapu-arua-roa, or "Tu-tapu the constant pursuer," in consequence of his relentless pursuit of Tangiia-nui. Pou-vananga-roa distributed to his children their various occupations and ranks; Maono was appointed an *ariki* of Tahiti, as was Tu-tapu of Iva, whilst Tangiia was made a *tavana* or subordinate chief. In consequence of this distribution, great trouble arose; in the end Tangiia drove out his foster-brother Maono, and seized the government, in which he appears to have given great offence to his relatives, and which lead to further trouble. There next arose a serious quarrel between Tangiia and Tu-tapu as to the ownership of Vai-iria, a stream in Tahiti (Mataiea District, south coast), which lead to a war between Te Tua-ki-taa-roa and Te Tua-ki-taa-poto—"the first meaning Avaiki, the second Tahiti and Iva." Other troubles arose about the tribute to these several chiefs, such as the turtle, the shark, and other things which were sacred to the *ariki*s in former times—indeed down to the introduction of Christianity.

Tu-tapu after this returns to his own country, Iva, whilst Tangiia proceeds on a voyage to Mauke Island of the Cook Group, where he marries two girls named Pua-tara and Moe-tuma. His love song to these ladies is preserved. After a time Tangiia returns to Tahiti, where he quarrels with his sister Rakanui about some insignia pertaining to the rank of *ariki*, and she leaves in disgust and settles in Uaine (Huahine Island) with her husband Maa. Tangiia now seeks diversion from the troubles of government by a long voyage to Avaiki (Savaii), and visits many other islands on the voyage, and he remained away some years. On his return to Tahiti he sends Tino-rere to fetch his children from Mauke. Shortly after Tino-rere's return, Tu-tapu arrives from Iva with a war-fleet to demand of Tangiia their father's

weapon, "Te Amio-enua," and the right to the *rara-roroa*, and the *rara-kuru* (man and breadfruit tribute), both tributes of an *ariki*. But Tangiia refuses, though after some time he concedes the *rara-kuru*, thinking to appease his cousin, but to no avail. It is clear from the fact of Tangiia's sons having attained to manhood at this time, that he had been absent in the Western Pacific for many years.

Great preparations were now made for war. Tangiia collects his people, the clans of Te Kaki-poto, Te Atu-taka-poto, Te Kopa, Te Tavake-moe-rangi, Te Tavake-oraurau, Te Neke, Te Ataata-a-pua, Te Tata-ver-e-moe-papa and the Manaune. The two parties now separate, Tu-tapu retiring to Tau-tira, at the east end of Tahiti-iti, whilst Tangiia and his army occupies Puna-auia (a stream and district, west side of Tahiti). War now commences; as the history says, "Tahiti is filled with the Ivans" (Tu-tapu's people), and they press Tangiia so sorely that he orders his vessel to be launched and all his valuables placed on board, including his gods Tonga-iti, Rongo, Tane, Rua-nuku, Tu and Tangaroa, besides his seat (throne?) named "Kai-auunga." Two other gods were taken by Tu-tapu—viz.; Rongo-ma-Uenga and Maru-mamao. When this had been done, Tangiia again fought Tu-tapu in the mountains, where the former's two sons, Pou-te-anua-nua and Mоторо, are killed, the former by the woods (or grass?) being set on fire. And now Tangiia was driven into the sea by his enemies, whilst the country-side was a mass of smoke and flame. Then comes in a little bit of the marvellous: "The goddess Taakura looking down upon the fire fiercely burning, descries Mоторо in the midst of it. She spoke to the god Tangaroa, saying, 'Alas! this *ariki*; he will be burnt by the fire!' Said Tangaroa to her, 'What is to be done! Thou art a god, he is a man!' 'Never mind. I shall go down and fetch my husband.' Then Tangaroa uttered his command, saying, 'Haste thee to Retu. Let him give thee a blast of wind to extinguish the fire!' Then was given to her a fierce wind that extinguished the fire, and in this storm she descended and carried away Mоторо to Āuāu (Mangaia) with the aid of Te Muu and Te Pepe."

When Tangiia, in parting looked back upon the land, his heart was full of grief for his home about to be abandoned for ever, and thus he sung his farewell lament:—

Great is my love for my own dear land—  
 For Tahiti that I'm leaving.  
 Great is my love for my sacred temple—  
 For Pure-ora that I'm leaving.  
 Great is my love for my drinking spring—  
 For Vai-kura-a-mata, that I am leaving;  
 For my bathing streams, for Vai-iria,  
 For Vai-te-pia, that I am leaving;  
 For my own old homes, for Puna-auia,

For Pape-ete, that I am leaving ;  
 For my loved mountains, for Ti-kura-marumaru,  
 For Ao-rangi, that I am leaving.  
 And alas! for my beloved children,  
 For Pou-te-anuanua and Motoro, now dead.  
 Alas, my grief! my beloved children,  
 My children! O! my grief.  
 O Pou-te-anuanua. Alas! alas!  
 O Motoro! Alas! O Motoro!

Before finally departing from his home, Tangiia dispatches Tuiti and Te Nukua-ki-roto to fetch certain things from the *marae*, used by them in connection with their gods; but instead of doing this they stole Tu-tapu's god Rongo-ma-Uenga, and took it on board the vessel. This was the cause that induced Tu-tapu to continue his long pursuit of Tangiia.

The vessel's course was now directed to the west from Tahiti, to many islands, until she arrived even at Avaiki-te-varinga, Tangiia all the while, with excessive grief, lamenting his sons. Tamarua-pai\* came from Tahiti with Tangiia, and he was appointed navigator of the vessel. As they approached Avaiki, they heard the beating of drums and the blowing of trumpets, denoting the performance of a great ceremony and feast. Pai is now sent ashore to interview the gods, or as it probably may be interpreted, the priests of their ancient gods, and finally Tangiia himself has an interview, and explains his troubles. After much discussion it is agreed to help Tangiia, and Tonga-iti says to him—"There is a land named Tumu-te-varovaro; thither shalt thou go, and there end thy days." Then was given to him great *mana*, equal to that of the gods, so that in the future he should always conquer; and they delivered to him numerous gods (idols) and their accessories, which he now possessed for the first time, together with directions as to a number of ceremonies, dances and songs, and new customs, which were afterwards introduced into Rarotonga.

Apparently also some people joined Tangiia here, on purpose to carry out the directions that had been given in connection with these new matters. Taote and Mata-iri-o-puna were appointed to the charge of the trumpets and drums, Tavake-orau to the direction of the ceremonial dances, whilst Te Ava-ro from Rangi-raro, was charged

\* Tamarua-pai (or as he is often called, Pai), was a chief from Pape-uriri and Ati-maono, who also lived at Pape-ete in Tahiti. There is an "opening" at Moorea Island named Utu-kura, made by Pai. This "opening" (*puta*) is probably the hole in Moua-puta, said by the Tahitians to have been made by Pai's spear.  
 See *ante*

with other trumpets on board the vessel. Moo-kura, a son of Tu-te-rangi-marama also appears to have joined Tangiia, and was afterwards made a guardian of one of the *maraes* of Rarotonga.

This Avaiki, and the story connected with it is somewhat difficult to understand, but it is clearly some place very distant, and probably in Indonesia\*, for on their return, they first called in at Uea or Wallis Island, from where, after much drum beating, &c., they proceeded on to Upōlu, but had to return to Uea for one of their trumpets left behind. Here they were joined by Katu, and thence came back to Upōlu, where more ceremonies were performed, and a song composed, alluding to their adventures.

From Kupu (Upōlu), Tangiia, sailed back to Iti (Fiji), where they fell in with Iro, a very noted ancestor of Rarotongans, and Maoris, called by the latter Whiro. After some time, Tangiia asks Iro, "Where is thy son? I want him as an *ariki* for my people, my sons being dead." "He is away at Rapa, where I have settled him." Said Tangiia, "I will go after him and fetch him as an *ariki* for my people," to which Iro consented. This son of Iro's was Tai-te-ariki, whose name is still borne by Maoris now living in New Zealand, and who are descended from him. It was from Tai-te-ariki also, that the long line of *arikis* who have ruled over the Ngati-Tangiia tribe of Rarotonga down to my friend Pa-ariki, the present worthy chief of Nga-Tangiia, are descended.

Tangiia now started from Fiji on his long voyage to Rapa-nui or Easter Island to fetch Tai-te-ariki, a voyage dead against the trade wind, and 4,200 miles in length. No doubt he called in at many islands on the way, but they are not mentioned. There he found Tai-te-ariki, who, at that time, was called Taputapu-atea, and after explaining his mission, the young chief joins Tangiia, and the vessel proceeds to the west, to Moorea Island near Tahiti, where Iro was to have met them, but had not arrived. Leaving a message for Iro, Tangiia sailed on to the next island Uaine (Huahine) where an interview takes place with Maa—the husband of Rakanui, who was Tangiia's sister, and who, it will be remembered, had left Tahiti in disgust at Tangiia's conduct. Some high words follow but in the end peace prevails, and Tangiia relates his misfortunes—the disastrous war with Tu-tapu, the death of his children, and his voyage to Avaiki-te-varinga, with the treasures he had brought back from there. Then said Rakanui, "Let us both remain in this land of Uaine; thou shalt dwell on one side, I on the other." "Not so, I cannot remain; I must go.

\* I have already shown the probability of Avaiki-te-varinga being Java, or, it may be that the name is here used for some of the neighbouring islands, Ceram or the Celebes.

There is an island named Tumu-te-varo-varo (Rarotonga) disclosed to me by Tonga-iti.', "What land is that?" "What land, indeed! I have never seen it. I shall go there to live and die, and set up Iro's son as an *ariki* over my people." He then names the clans over which Tai-te-ariki is to rule, including the Manaune (already referred to) and the sister then gives Tai-te-ariki a new name, Te-ariki-upokotini (the many-headed *ariki*), referring doubtless to the many clans he was to govern.

Rakanui now presents Tangiia with another canoe named "Kaioi," which his navigator, Pai, makes use of to convert their own vessel into a *vaka-purua* or double canoe, thus seeming to indicate that Tangiia's long voyage had been made in a single canoe, or perhaps a canoe with outrigger only. The sister now agrees to join her forces to those of her brother, and they sing a species of song together to ascertain whether salvation or death shall be their fate.

Whilst these transactions were proceeding, there suddenly arrives the dreaded Tu-tapu, and Tangiia flees to Porapora. Here he proceeds to perform the ceremonies connected with the appointment of Tai-te-ariki as an *ariki*. But, as the story says, "they had not girded him with the scarlet belt" (*maro-ura*) when Tu-tapu overtakes them, and Tangiia flees to Rangi-atea (Ra'i-atea). Here the two warlike canoes came close together, and Tu-tapu shouts out, "Deliver up my gods! return my gods you took from Tahiti!" Whilst they sail along together, bandying words, the dark tropical night sets in with its usual suddenness, and Tangiia, shearing off, parts company in the dark.

Tangiia—presumably fearing that his proposed project of settling on Rarotonga is known to Tu-tapu—steers before the trade wind and quickly makes the Fiji group again. Here a different disposition of his forces is made and the double canoe fitted up, the *ama* or lesser canoe for the women and children, the *katea* or larger canoe for the men. His people are numbered and found to be *e rua rau*, four hundred. All this is illustrated by song as usual. Apparently this careful disposition of force was in anticipation of meeting the redoubtable Tu-tapu.

The preparations completed, the expedition left Fiji again, going *ki runga*, or to windward "to visit the many islands there, and increase the reputation of their vessel towards the sun rising." As they drew near to Maketu (now called Mauke, one of the Cook Group) they beheld a sail. On Tuiti and Nukua-ki-roto climbing up the mast, they discovered that it was the canoe of Karika, of which they informed Tangiia, saying: "Here is Te Tai-tonga;\* thou art as one

\* From vol. iv, p. 107. of the Journal of the Polynesian Society, this appears to be Karika's second name.

dead!" Said Tangiia, "Has he many men?" "A great many; they are numerous!" "Ah! what is to be done!" "What indeed? thou must deliver up to him the *rangi-ei*, the plume of rank upon thy head" (give up the supremacy to Karika). The vessels now draw together and Karika comes on board that of Tangiia, who has been careful to send his warriors below, keeping only the slaves, children and the decrepid on deck, so that Karika might not know his strength. Then follows a scene in which Tangiia attempts to present Karika with the emblems of chieftanship, in which he is prevented by the faithful Pai, the navigator of the vessel. A struggle ensues in which Tangiia, in urging on his people, used the word *takitumu*, which thenceforth becomes the name of this vessel. Karika seems to have got the worst of it, and his canoe is towed away to Maiao, and to Taanga (Tahaa, near Ra'iatea) where Mokoroa-ki-aitu, Karika's daughter, becomes Tangiia's wife, to cement the peace then made.

Tangiia now learns from Karika the directions for finding Rarotonga, after which the two vessels separate—Karika going his way, whilst Tangiia sails south, but misses his mark and reaches a part of the ocean where great currents meet, and Tangiia concludes he has reached the "mountainous waves" of the south referred to in tradition, in which he is supported by finding the sea quite cold. Putting about ship he sails north, and finally sights the east coast of Rarotonga, and lands at Nga-tangiia, where, like a good and true Polynesian, he at once proceeds to build a *marae* for his gods at Te Miromiro, close to the present church there.

Next follows a long history of the building of various *maraes* and *koutu*, in honour of various gods, to each of which he appointed guardians, whose names are given, many of which are borne by the *mataiapos*, or chiefs of the island, at this day. Most of these *maraes* are said to have been named after others in Avaiki (probably the eastern group) and other places, whilst others were named after incidents in his eventful life. The *maraes* are so numerous that it must have taken a very long time to build them all. Considering that they had also to build houses, plant food, &c., it seems probably that some few years were thus occupied.

Whilst building the *marae* named Angiangi, and before a guardian had been appointed, there arrived another expedition under Naea, in his canoe "Atea-roa." "They were seven in number," which I think refers to the number of the people, which of course means fourteen, according to the Polynesian method of counting—not a very large expedition. It will be remembered that on a former page it is stated that the New Zealand canoes came with the *tere* of Naea, but in this I think there is a mistake. Had they done so, the writer of this Native History would not fail to have mentioned the fact. Only one

canoe is named above, and that is not known to New Zealand tradition. This Naea and his party are said to have come from a place called Arava, in the Paumotu Group; they belonged to the Tonga-iti clan.

It was with this expedition also that Te Aia family came to Rarotonga, from Avaiki (Western Pacific) originally, but subsequently from Tahiti. Te Aia's son was Tui-au-o-Otu, whose son was Te Arikinua-vao-roa-i-te-tautua-mai-o-te-rangi, who married Marama-nui-o-Otu, a child of Iro's.

Just before the arrival of Naea, another party of immigrants arrived from Upōlu, under Tui-kava, who settled at Paparangi and Turangi.

After these events, Tangiia meets with Tane-korea, his wife, and two daughters, both of whom he marries. These people, as has been shown, were some of the *tangata-nenua*, and descendants of the migration to Rarotonga in 875.

Some time after, how long is not known, came Karika, in fulfilment of his promise. He landed at a place called E, and built there a *koro* or fort, which he named Are-au. The story then quotes an old song to show that Karika was a cannibal. Karika found his own daughter, Mokoroa-ki-aitu, and her husband, Tangiia, living at Avarua, the present principal village of Rarotonga.

They had not been settled very long in Rarotonga before a fleet was seen in the offing, which turned out to be the "relentless pursuer" Tu-tapu, still following up his old enemy Tangiia. Fighting commences, in which both Tangiia and Karika join with their people; but there was a cessation after a time, and—evidently thinking that he would be worsted in the end, notwithstanding the great powers that had been given to him during his visit to Avaiki-te-varinga—Tangiia dispatches his sister Rakanui and his foster-brother Keu right away to Tahiti, to his old father Pou-vananga-roa, for help. The old man was blind and helpless, but he proceeds with his divination to ascertain the issue of the conflict. Then unfortunately comes in a break in the story; but we next find the two messengers, after burying their father, starting back for Rarotonga with some potent charms, &c. They call in at Mangaia, and then reach the place they started from, where the war still continues.

But I do not propose to detail this lengthy war; it will be found in full in the Native History. It resulted in the death of Tu-tapu, and a great number of his warriors from Iva. During the progress of it, the supremacy was delivered over by Tangiia to Karika, and it has descended to his living representative, Queen Makēa-Takau, the chief of the Federal Government of the Cook Islands, at the present day.

Tangiia's counsel to his people at the end of this war is worthy of record. "His words to the body of Priests and to all Ngati-Tangiia (his tribe) were: 'Let man be sacred; let man-slaying cease; the land must be divided out amongst the chiefs, from end to end; let the people increase and fill the land.' Another law he laid down: 'Any expedition that arrives here in peace, let them land. Any that comes with uplifted weapon, knock off their heads with the clubs.' These were the words spoken in those days." I am afraid the subsequent history of the people proves that Tangiia's words of wisdom were often disregarded.

The part of the history that follows on these events is very interesting, as showing how Tangiia instituted the various ceremonies and customs he had learnt on his long voyage to Avaiki-te-varinga, but this must be left for the Native History to tell.

In Tangiia's old age, Karika urged him to join in a voyage to Iva to help obtain a celebrated canoe named "Pata"; but he declined, though some of his people went with Karika, who left his son Puta-i-te-tai in Tangiia's care. The Iva people laid a plot to kill Ngati-Tangiia, but they being warned in time escaped back to Rarotonga, whilst Karika was killed.

Tangiia's son was Mоторо, his son was Uenuku-rakeiora, his son was Uenuki-ki-aitu, his son was Ruatapu, renowned in Maori history. This brings us to the year 1350, when the fleet on its way to New Zealand called in at Rarotonga.

In these times, as has been mentioned, there lived in Avaiki, which is one of the places of that name in Indonesia, a man of the same name as the great ancestor of the Rarotongans, Tu-te-rangimarama. His home was on a sacred mountain that had four names, none of them important for our purposes. He had a son named Moo-kura and another named Tu-ariki, both contemporaries of Tangiia's. When Tangiia built the *marae* called Kura-akaangi in Rarotonga, he and Tamarua appointed Moo-kura as guardian. The son of the latter was Tama-kake-tua-ariki, who lived in the Arorangi district of Rarotonga, at Akaoa. It is related of this man that he made a voyage to Tuanaki, the lost island south of Rarotonga; and before he left he warned his wives—Toko and Uti-rei—to remove from the shore, for on the seventh night after his departure an affliction would fall on the place. This came in the shape of a great wave, and those who heeded not the warning were swept away, the rest saving themselves by flight to the mountains.

In reference to Uenuku-rakeiora mentioned above, who is known to Maori history, it is noted that Tangiia's son Mоторо married two wives—Pua-ara-nui, and Te Vaa-rangi—by each of whom he had a son. Pua-ara-nui's son was concealed by the priest Etu-roa, so Vaa-

rangi's son (the youngest) Uenuku-rakeiora came to be *ariki*. When this was discovered afterwards, the elder son Uenuku-tapu was made a *mataiapo*, or lesser chief, and his descendants are also living in Rarotonga now, as I gather from the Native History. As already shown some of the descendants of Uenuku-rakeiora came to New Zealand, viz.: his grandson Paikea, Ruatapu's brother. It was Uenuku-rakeiora's son Uenuku (by the Rarotonga history called Uenuku-te-aitu) who was the great chief and priest in Hawaiki according to Maori story, just before the *haka* to New Zealand. From this we may gather that, if born in Rarotonga, he did not live all his life there, for we have—from Maori history—several accounts of his visit to Rarotonga to make war on Tawheta or Wheta, when the incidents known as Te Ra-to-rua and Te Moana-waipu occurred. Rarotonga is mentioned in these Maori legends as the island Uenuku went to in order to avenge his children's death. It is not clear from Maori history whether this Uenuku is the same as the man with a similar name who lived in Rai'atea when Turi left there.

Uenuku-rakei-ora's wife and his mother both came from Iva (Marquesas) so says the story; but it is a question if Iva here, does not mean the part of Rai'atea occupied by Te Hiva clan.

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The history of Karika, mentioned above, has been given in the Journal of the Polynesian Society, vol. i, p. 70. The events therein related regarding the settlement of Rarotonga will not be found to agree exactly with those which will follow in the Native History, but after all the differences are not great. It is known that Karika came from Samoa, and in the records of the Manu'a island of that group, the name is preserved, under the form of 'Ali'a, who, according to traditions collected by the Rev. J. Powell, edited by Dr. Fraser, and published in the "Transaction of the Royal Society" of New South Wales, vol. for 1891, p. 138, lived about twenty-three generations, or reigns ago. The table of kings, not being wholly a genealogy, cannot be compared with those of Rarotonga, but still, the Manu'a tables, such as they are ought not to differ greatly. We find from Rarotonga history that Karika flourished twenty-four generations ago, and that there are twenty-three names on the Manu'a list—sufficiently near to allow of their being the same individual.

The Rarotonga accounts, however, make Karika's father and mother to have been named Eaa and Uenuku; the Manu'a (Samoa) accounts give them as Le Lolonga and Auia-luma. The ancestors preceding Le Lolonga are also quite different to those in the Rarotonga account (Journal of the Polynesian Society, vol. i, p. 70). This leads me to infer the probability of 'Ali'a having been

interpolated on the Manu'a line, being possibly a nephew or other relative of Le Lolonga's, and that 'Ali'a (or Karika) was really one of the Maori-Rarotongans, and not a true Samoan. He was probably a member of one of the families who at that time occupied the coast lands of a considerable part of Samoa. The Rarotonga account of his doings in Samoa seems rather to point to this.

It has been shown on a former page that the period of Karika and Tangiia (*circa* 1250) is that also of the first Malietoa in Samoa, in whose time the Samoans appear to have first got the upper hand of the so-called Tonga-Fijians, or, in other words, the Maori-Rarotongans. It seems to me that this is the probable reason of Karika's leaving Samoa, his relationship to the Rarotonga people who were then living in Samoa and Fiji, made it advisable for him to leave, together with others. It is stated that he made eight different voyages between Rarotonga and Avaiki, which would here include both Samoa and Fiji, and for part of this time he was engaged in wars in Avaiki and other islands in the neighbourhood. The name of his double-canoe was Te-au-ki-Iti and Te-au-ki-Tonga.

From this period (1250) the Rarotonga history does not mention a single voyage back to Samoa or Fiji, though some are noted to the nearer group of Tahiti, &c. So far as we can judge, communication with Western Polynesia ceased, and the reason I suggest is, that the Samoans had expelled the Rarotonga-Maori branch of the race from their group. As for Fiji, it is probable that some of these people still remained there, and that they, in the course of the 600 years that have since elapsed, have played an important part in modifying the original Melanesian Fijians, so that they are now a cross between the two races.

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We have seen already that one of Tangiia-nui's contemporaries was Iro (*circa* 1250), whose son Tai-te-ariki was adopted by the former. This Iro, is the Maori hero Whiro, and Tahitian hero Hiro. In the legends of all three branches of the race he fills a large space, as voyager and warrior. The Rarotongan account of him is, in brief, as follows: Moe-tara-uri was the *ariki* or ruling chief of Vavau, the northernmost island of the Tonga group. Hearing of the beauty of Aki-mano\*, the wife of Pou-ariki, Moe-tara-uri visited Kuporu (or Upolu) to endeavour to obtain this lady for himself. She appears to have been a person of distinction for we are told the names of seventeen people who formed her bodyguard, who it would seem were appointed by her husband to keep off would-be lovers. Moe-tara-uri was succesful in his amours, and the time came when it was apparent

\* The Fa'i-mano of Tahitian history.

that there would be some fruit of their union. He said to Aki-mano, "If a boy is born, call him Iro-ma-oata, in remembrance of the nights of the moon I was with thee. I leave with thee some things for my child—my weapon, "Nio-tamore," my girdle, "Tava-manava," an inner garment (a *pona*), "Au-ma-tuanaki," and my pillow, "Te Veri." When the child was born it was a boy, and the mother called him Iro. Then follow some incidents of his boyhood, his falling-out with his elder brothers, their attempt to kill him, which attempt he hides from his mother.

A great function was to be held at the *marae* of Avarua, and the *ariki* (Pou-ariki) and priests were discussing and rehearsing matters inside a house, and were evidently at a loss for some one to perform certain parts of the ceremonies. Iro crept up to the house, and secretly learnt the sacred *karakias* or incantations as recited by the old men.\* He then prepares *kava* for them, and they enquire if he has acquired the *karakias*. On learning that he has, they appoint him to that particular part of the ceremony on the morrow. At the function Iro acquits himself to perfection, one of the *karakias* (which is given) being similar to the *Kauraura* given on a former page, in which the names of the various stages in their migrations from the far west are mentioned. They are Atia, Enua-kura, Avaiki and Kuporu, in which will be noticed Enua-kura (the land of red feathers), which I have ventured on a former page to suggest is New Guinea.

Iro, having grown to man's estate, obtains from his mother the name of his father, and decides to go in search of him. Te Io-ariki arrives at Kuporu from Manuka-tea at this juncture, to obtain a god from there, and whilst he is absent in the mountains, Iro, after an amusing conversation with the crew of the canoe, persuades them to put to sea with him. On starting, he sings a species of song called a *tarotaro*, in which I recognise a reference to Tura,† a companion voyager of Iro's, according to Maori story; and also the names of Titi-rau-maeva‡ and Tāeta (Tawheta), both Maori ancestors. They sail away and arrive at Vavau, where they have great difficulty in landing through the breakers, in which Iro much distinguishes himself. Moe-tara-uri (his father) is standing on the beach, in admiration of the skill displayed. "Who is this young chief that dares the waves of Vavau?" "'Tis I! Iro-ma-oata, son of Moe-tara-uri and of Aki-

\* Hence perhaps Iro's, or Whiro's elevation into "the god or patron of thieves."

† A Maori genealogy from Tura in my possession shows him to have lived twenty-four generations ago, or in 1250, the exact time of Iro by Rarotongan lines.

‡ Papa-titi-rau-maewa was the father of Tiwakawaka, the very earliest of the *tangata-whenua* of New Zealand that is known, according to the Urewera people.

mano; begotten on the nights of Iro and Oata.\* This is he that stands before thee." Moe-tara-uri was delighted, and declared that Iro must be a son of his from the way he overcame the waves. He then appoints him *ariki* over all Vavau.

Iro now makes a voyage to take back his brothers to Kuporu, and met with some notable adventures on the way, due to the ill-treatment of Taki-aitu, "the bird of Tane, god of navigators," by his crew. The bird escapes and complains to Tane, who questions it closely as to who injured it. "Was it the descendants of Ui-te-rangiora that thus maltreated thee? No! for they are accustomed to thy care as thou hoverest over them. Was it the mischievous family of Pou-ariki that hurt thee? Say then who it was!" The bird nodded its head, and then the assembled gods chanted their dirge, in which occurs the following:—

Gently blow the noth-west wind,  
And drive before it Rua-kapanga;  
Urge on to Iti-nui, to Iti-nui indeed,  
That its beautiful face may be seen,  
And also its handsome plumage.

In this we see again a reference to Maori story—Rua-kapanga,† the bird that brought Pou-ranga-hua back to New Zealand from Hawaiki on its back. Now Tane was enraged, and sought how he might avenge this dishonour done to his bird. He sent a great storm, which capsized the vessel, and all were drowned except Iro, who miraculously escapes and reaches Tane's home, where, to shorten a long story, he gets Tane into such straits that he sues for mercy. "O Iro, let me live!" "Why should thou live, O Tane?" "Nay then, Iro, if I live I will be thy god and thy defender. The seven hosts, the four isles, shall be thy heritage—Porapora, Taanga, Vaiau, and Moturea, they are thine." And so Iro let Tane escape.

After this Iro went to Tahiti, and dwelt in the neighbouring island of Moorea, where he hewed out of a rock the figure of a dog, and did other works. But, tiring of this, he returned to Vavau, where he built a home for himself, about the *ainga* (Maori, *whaingā*), removal of *tapu*, of which is a peculiar story, in which some strange people called Iti-kaupēka (Maori, Whiti-kaupēka, the name of a tribe in ancient days in New Zealand) take part. After this a new canoe is built, and much trouble occurs amongst Iro's children, of whom only one can be recognised as known to Maori history, and that is Marama. At the

\* Names of two of the nights of the moon. The Polynesians count by nights, not days.

† "Waikare-moana," page 36.

building of this canoe occurs the incident known in the Maori story of Whiro, where the greedy child is strangled in the loop of the rope used in lashing the canoe together.\* But in the Rarotonga story it is Iro's wife Vai† that is strangled and buried in the chips. Her son comes and takes away the body and buries it on a *motu* (little island on the reef) called Enua-kura.

Towards the end of Iro's career, a long war is described with Puna, when many of Iro's sons are killed, but through the succour brought by his daughter Piu-ranga-taua, and his son, Marama-toa-i-enua-kura,‡ the tribe of Puna is exterminated.

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If what has been said about the connection between Maori and Rarotongan ancestors is true, it follows that the Moriori people of the Chatham Islands formed part of the same branch of the race, together with the Hawaiians. The Morioris have a good many words in common with the Rarotongans, which the Maoris have not retained in their dialect. The Hawaiians and Morioris are the only two branches of the race—so far as I am aware—that use the causitive form of the verb in *hoko*, (Hawaiian *ho'o*). Of the principal dialects of Polynesia, the following are the most alike, in the order given: Maori (and Moriori), Rarotongan, Tahitian and Hawaiian. After these, but with greater divergence, come Mangarevan, Paumotuan, Futunaan, Marquesan, Tongan and Samoan.

The Moriori traditions are very precise in many respects. They say that they arrived at the Chatham Islands (Re-kohu) from Hawaiki; but as they have retained the common name of New Zealand, Aotearoa, in their traditions, besides another old name of the North Island, Huku-rangi, and moreover knew the old name of the north end of the South Island, Aropaoa, there seems little doubt that they went to the Chathams from New Zealand, the more so, as we now know that this country was also called Hawaiki, *i.e.*, Hawaiki-tautau. They are acquainted also traditionally with the names of several New Zealand trees, not known elsewhere. The two lines of genealogies we have of

\* For a very brief account of this Maori story, see the Journal of the Polynesian Society, vol. vii, p. 35, where are also mentioned both Kuporu (Kuparu) and Vavau (Wawau-atea) alluded to above.

† See Journal of the Polynesian Society, vol. ii, p. 26.

‡ This person is also shown as a son of Iro's on the Tahitian line published in the Journal of the Polynesian Society, vol. ii, p. 26, where it will be seen that he was an ancestor of the Pomare family of Tahiti.

this people, show that the migration to the Chatham Islands took place, by one line twenty-seven, by the other twenty-nine, or a mean of twenty-eight generations ago.\*

On these Moriori tables are shown three well known ancestors of the *tangata whenua* of New Zealand: Toi, Rauru and Whatonga, as father, son and grandson, just in the same order on both Maori and Moriori tables, but in the latter they are included amongst the gods, or deified ancestors perhaps. I cannot help thinking that these people are misplaced on the Moriori lines, and that this is due to the important position they held in New Zealand as living immediately before the Morioris left this country. According to the New Zealand tables (printed p. 182 of vol. iv, Journal of the Polynesian Society) Toi lived, by the mean of a large number of lines, twenty-eight generations ago, and by Moriori tradition, that people left through wars in the time of Rauru, his son, and as they do not know any Maori ancestors later than Whatonga, Rauru's son, I think we may safely assume that the migration took place twenty-seven generations ago, according to the Maori lines, or twenty-eight by those of the Morioris. This would be about the year 1175.

The Moriori traditions mention more than one incident in Polynesian history before this date, but only one, I think, that is supposed to have occurred since, and this is very doubtful. I refer to the story of Manaia, who, by one Maori story, was captain of the Tokomaru canoe that came here in 1350. Many old Maoris whose ancestors are supposed to have come in the Tokomaru canoe, do not know this ancestor at all and will not allow that he came in that canoe. This seems to indicate that it is an old Polynesian story, that has in process of time been accredited to the voyage of the Tokomaru canoe, but in reality the incident took place long before. I would add, that if the period of Toi be taken from the table published in the Journal of the Polynesian Society, vol. vii, p. 40, then if the time of Rauru be taken as that at which the Morioris left New Zealand, the number of generations will be twenty-nine back from 1350, or one more than I have shown above.

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It has been shown by Fornander that voyages from the central Pacific to Hawaii ceased in the time of Laa-mai-kahiki, or about 1325, and from that time down to the visit of Captain Cook in 1778, the islanders remained isolated from the rest of the world. Recent

\* I have added one generation to Mr. Shand's tables (Journal of the Polynesian Society, vol. iv, p. 42, 44) to bring them up to 1850.

researches, since the time of Fornander, however, go to prove that a Spanish navigator, Juan Gaetano, really discovered the group in the year 1555.\* It has been a matter of some enquiry as to what was the cause of this cessation of voyages to Hawaii, after they had endured for some one hundred and seventy-five years, or from the year 1150 to 1325. I have shown the great probability that some of these voyagers were the Rarotonga-Maori branch of the race then residing in Tahiti, Marquesas and the Eastern Pacific. In 1250 a large party of these bold adventurers settled in Rarotonga, and in 1350 others removed to New Zealand. This being so, it seems to me that new outlets having been found for their energies, and the boldest navigators of the race having found fresh lands on which to settle, there no longer remained the strong inducement to keep up communication with Hawaii that had previously existed—they no longer required the Hawaiian lands on which to settle, and so the voyages ceased.

It seems probable, that between the date of Tangiia's settlement on Rarotonga in 1250, and the arrival of the fleet in New Zealand in 1350, occurred a number of solitary voyages to New Zealand under Tu-moana, Paoa, Kupe, Ngahue, and several others, the exact dates of which are very difficult to fix. Many of these people returned to Eastern Polynesia, leaving some portion of their crews in New Zealand. After 1350 we have the record of only one voyage back to Hawaii, and that was in the same generation that the fleet arrived. Since that time down to the arrival of Capt. Cook in 1769, the Maoris, like the Hawaiians, remained isolated from the rest of the world.

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This long story must now be brought to a close, and the Native Historian be allowed to tell his own tale, and carry it on to the present day—for from the period at which I leave it, the history is that of Rarotonga island, not of the Polynesian people. The author, in collecting and writing down the scattered stories from which these notes are gleaned, had little idea that they were capable of being worked up into a history of his race. For this very reason they have a value they might not otherwise have possessed. It has been shown how fully these stories confirm the main outlines of Polynesian history as derived from other branches of the race. In starting the sketch of Rarotongan history, I proposed to shew how it confirmed Fornander's history as derived from the Hawaiians. I claim that this has been done, and that the two series of traditions mutually support one another, and also those of the Maoris, in a remarkable degree.

\* "A brief History of the Hawaiian people," by Prof. W. D. Alexander, 1891.

It will be for some one else to show whether the traditions of other branches run in the same direction, but I fear this will never be done. Unless the French priests have collected the traditions of Mangareva (Gambier Islands) and Paumotu, there is not much chance of it; and we may now safely say that nothing of great importance affecting the general history of the race will ever be obtained in Samoa, nor probably Tonga.\*

It has also been shown, I think, these traditions support Dr. Fraser's views of the Malayo-Polynesian theory (as published in the Polynesian Journal), derived principally from the linguistic point of view. These warlike, stalwart, capable, dignified Polynesian navigators and poets, with their love of a joke withal, have no connection with the morose Malay.

A summary of Dr. Fraser's views on the origin of the Polynesians will be found on page 3, vol. vii, of the Polynesian Journal. There is nothing in those views that is contradicted by the Rarotonga-Maori traditions, and I would suggest as probable that the Manahune represents the black or darker race that he supposes to have amalgamated with the fairer race to produce the present Polynesian.

I think it may be claimed that the Rarotongan traditions will have added more to the general history of the race than any yet published, but let no one think that the work has been finished. We have yet to account for many things that these traditions do not touch on. Amongst others, how did they acquire the many Aryan words in their language? Whence do they derive the large number of Semitic customs they possess? Where did they learn words of the South American languages? I will venture to offer a brief theory to account for these, but the evidence is far too long to quote here: At a very early date, the Polynesians occupied inland India and were found there by the Aryan invaders, that these two peoples resided side by side for long years, until the pressure of the Aryans forced the Polynesians eastward. Logan tells us that long anterior to the Aryan irruption into India, the country now called Beloochistan was occupied by a Semitic race. If so, the Polynesians were their near neighbors and from them learnt their undoubted Semitic customs. To voyagers who have penetrated the Antarctic seas, a voyage from the extreme east of Polynesia to South America would present no difficulty. They took their language there, and left some of it behind in exchange for the *kumara* (*Convolvulus batatus*) which they brought back with them, for De Candolle tells us this tuber is a native of South-Central America.

\* Probably some light will be thrown on this subject through the Marquesan traditions brought back with me. These will be taken in hand on the completion of the Rarotongan papers.

But their traditions are silent as to any such voyages, or as to the introduction of the *kumara* amongst them. The Quichua name for the *kumara* is said to be *umar*. The Maoris have a few fanciful stories about the *kumara*, saying that it was the offspring of Pani, but nothing that can be called historical.

The dates used in this paper will no doubt be questioned, but before anyone seriously does so let him first thoroughly study Polynesian tradition and genealogies. Anyone who takes up the study, will find them full of contradictions on the surface, but carefully studied, he will in the end find them wonderfully consistent. The source from which they are obtained is everything; and I hold that Te Ariki-tara-are, high priest of Rarotonga, the writer of the Native History to follow, is a source both reliable and entertaining.

For the use of Polynesian scholars, I add a table of events and dates, derived from these Rarotongan and other sources. They are of course only approximate, but will serve the purpose of a summary of the history of the people, on which others may build.

APPROXIMATE DATES IN POLYNESIAN HISTORY DERIVED FROM  
RAROTONGA RECORDS, ETC.

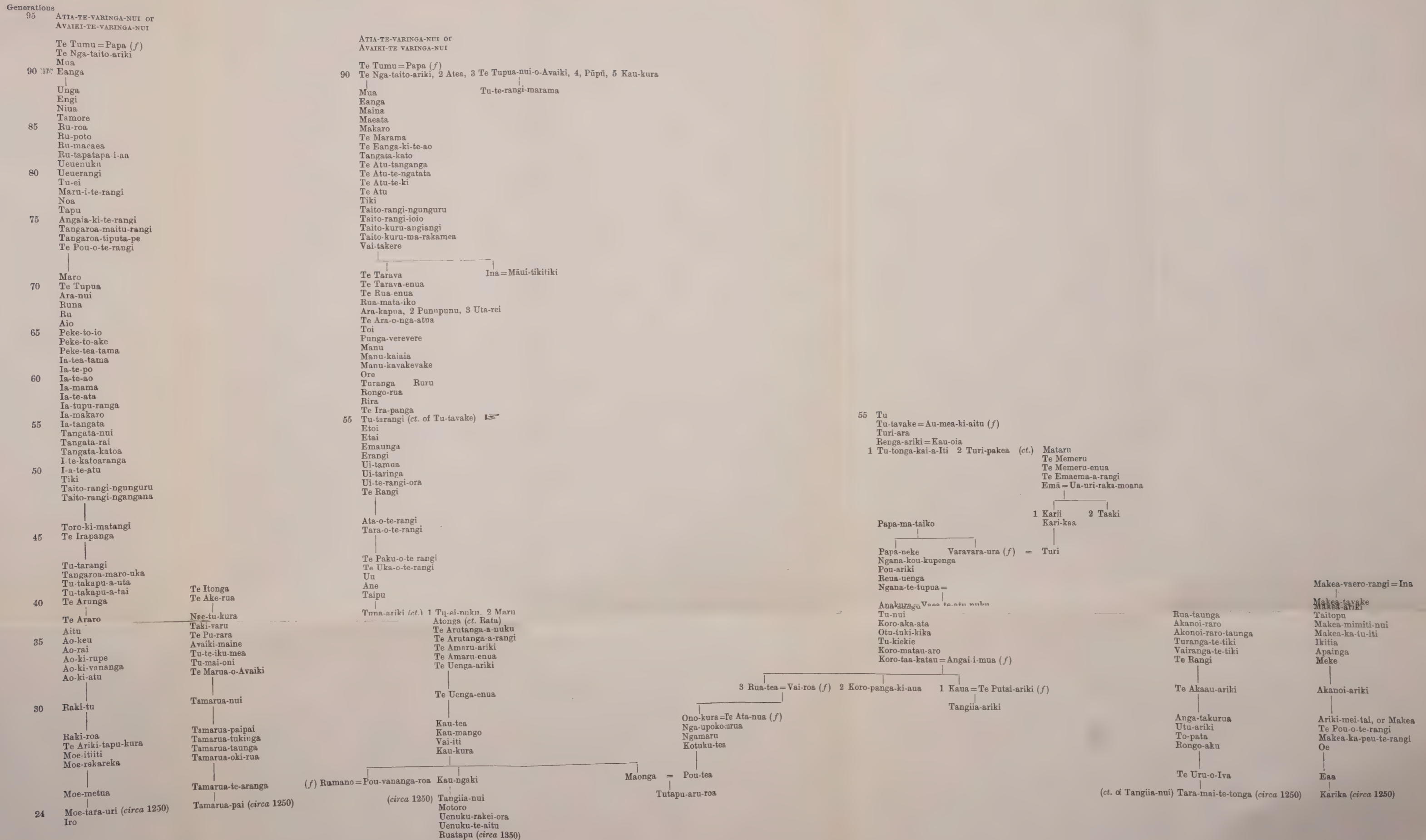
	B.C.
Te Nga-taito-ariki and Tu-te-rangi-marama rule over Atia-te-varinga-nui (India) ... ..	450
Te Kura-a-moo migrates to Avaiki-te-varinga (Java) ...	65
	A.D.
Vai-takere lives in Avaiki-te-varinga; discovery of breadfruit...	50
Period of Wakea (Fornander) .. ...	390
Tu-tarangi is living in Fiji; first mention of Samoa ...	450
Period of Tinirau ... ..	500
Period of Renga-ariki ... ..	575
Tu-tonga-kai-a-Iti lives in Tonga-nui; others in Samoa ...	600
Period of Ui-te-rangiora, the navigator; Antarctic voyages ..	650
Hawaii first settled ... ..	650
Marquesas probably settled ... ..	675
Period of Tawhaki ... ..	700
Maku visits New Zealand ... ..	850
Tahiti was inhabited at this time, but not then settled for the first time, probably ... ..	850
Period of Apakura ... ..	875
Rarotonga first colonised by Apopo and Ata-i-te-kura ...	875
Period of Tuna-ariki and Tu-ei-puku in Fiji ... ..	875

APPROXIMATE DATES—*continued.*

	A.D.
Te Ara-tanga-nuku and commencement of the second period of voyages ... ..	950
Tu-nui lives in Tahiti ... ..	950
Paumotu colonized ... ..	1000
Samoa migration to Tonga-nui... ..	1050
Period of Onokura and of Naea, who visits Vail (Hawaii) ...	1100
Voyages to Hawaii from the south (Fornander) ... ..	1150
Time of Toi-kai-rakau, New Zealand ... ..	1150
Mori migration to the Chatham Islands from New Zealand	1175
Period of Pau-matua, voyages between Tahiti and Hawaii ...	1225
Period of Tangiia-nui, Iro, Tutapu and second settlement of Rarotonga ... ..	1250
Awa-morehurehu, of New Zealand, goes to Rarotonga ...	1300
Voyages from the south to Hawaii cease (Fornander) ...	1325
Sundry voyages to New Zealand under Paoa, 'Tu-moana, Kupe, Ngahue, &c. ... ..	1250 to 1325
New Zealand settled by "The Fleet" ... ..	1350

*Otira ua.*

# RAROTONGA GENEALOGIES.



NOTE.—ct. means "contemporary with."





## KO HAPE-TU-MA-KI-TE-RANGI.

NA TAMARAU I KORERO, RAUA KO TUTAKA-NGAHAU.

**K**A hara mai a Ngahue ki te whai mai i tana ika, ara i te pounamu. Na, i muri ko Hape-tu-ma-ki-te-rangi i haere mai i Hawaiki. Tae rawa mai ki Tuhua, kua hipa ke atu tana ika, he matuku i te matā o Tuhua. Tae rawa atu ki Whakaari, ka matuku i te ngawha, a haere tonu. Katahi ka hara mai a Hape, ka noho ki Ohiwa. Kotahi te tau e noho ana i kona; na, katahi ka hiahia ki te whai ano i te ika ra. Ka tangohia e ia te mana, ara te mauri, o te kumara, ka riro, ka waiho ko te matao. Na, katahi ha haere ma Tarawera. Ka tae ki reira, katahi ka katia te awa ki te kohatu, koia Te Tatau-a-Hape. Ka haere ia, a Kainga-roa, ka tae ki te pukaki o Rangi-taiki; katahi ka tapahi i runga o Rangi-tikei, tae atu ki Pori-rua. Ka tae rawa atu ki Te Ika-a-Maru, katahi ia ka whakawhiti i Raukawa, whiti atu ki Wairau. Ka haere i runga i tera motu, i Kai-koura, ka haere atu ki te Wai-pounamu. Katahi ka kitea te pounamu, katahi ia ka noho i reira. Ka korerotia mai e nga tangata whenua o reira, kua riro a Ngahue, ko tetahi taha o te ika kua riro i a Ngahue. Ko te ingoa o te taha i riro ai, kua wareware i a au te ingoa.

Na, mate atu ia ki reira. Na, ka noho ana mokopuna i konei, ka whakatupu rawa atu te kumara; kihai i tupu, koinei te take i haere ai raua ki te kimi i to raua tipuna, i a Hape. Kua mohio raua kua riro te mauri o te kumara, ko te matao i waiho e ia. No reira ka haere ki te kimi i a Hape. Na, katahi ano raua ka haere i muri i tana huarahi, tae atu ano ki Tara-wera, ka kite raua i Te Tatau-a-Hape. Haere atu ma Kainga-roa, ka kaere i roto o Rangi-taiki, ka kite raua i te pukaki o Rangi-taiki, he roto. Ka tae raua ki Pori-rua, katahi ka ui ki nga tangata whenua o reira: "Kaore he tangata i kite koutou, e waru nga putiki o te mahunga, e rua nga tatua, ko Tama-rau tetahi, ko Rawaho

tetahi o nga tatua?" Katahi ka kiia mai: "Kua whiti kai tera motu." Katahi raua ka haere, katahi ka karangatia e raua te Po-tu-mai, he atua tera, a te Po-tahuri-ke. Koinei to raua waka i whiti ai ki tera motu. Ko aua tangata, he taniwha. Na Te Kauika taniwha i whakawhiti raua ki tera motu. Katahi ka haere, ka tae ki Te Wairau, ka patai ki nga tangata whenua o reira. "Kaore he tangata i tae mai ki konei, e waru nga putiki o te mahunga, e rua nga tatua?" Katahi ka whakahokia e te tangata whenua: "Anei, kua riro." Katahi raua ka haere, ka tae ki Kai-koura, katahi ka haere atu, ka tae ki te Wai-pounamu. Katahi ka patai: "Kaore he tangata i tae mai ki konei?" Katahi ka whakahokia e te tangata whenua, "He tangata; ko Hape te ingoa." Na, ka pataia e raua, "Kai hea?" "Na, kua mate, kai roto i te whare na, kua uhia e te mawhai." Na, katahi ka haere atu taua tokorua; na, ko tetahi i tahuri ki te karakia; na, ko tetahi i karakia ki te waha, kia huakina:—

Huakina i runga, huakina i raro.

. . . . Kanio. E!

Tona timatanga o tenei karakia.

Na, kua tuwhera te tatau o te whare, ka tomo a Tama-rau ki roto, rokohanga atu e ia e takoto iwi ana, kua kore e kiko, engari kua pakoa. Katahi ka ngaua te taringa e Tama-rau; atua tonu atu a Tama-rau i tera. Ko tera, ka he tera, te tuakana, a Rawaho. Ko tera he tohunga, a Rawaho. Kai a ia nga karakia, nga atua. Na, ka riro te atua-tanga i a Tama-rau. Katahi ka naomia nga tatua, koinei te mauri o te kumara kai roto. Ko te mauri, he tata no te kumara, ka tangohia hai hau. Ka whaoria ki roto ki te tatua, hai mauri. Na, ka tatua ke ki a ia. Na, katahi ka kakahuria e ia ana kakahu, kia ngaro i tona tuakana, koi kitea nga tatua. Ka naomia te wairua o to raua tipuna, ka whaongia ki te tatua, ki a Rawaho. Ko te aria o te wairua, ko nga makawe, ko tona mauri hoki tera. Katahi ka naomia ko te manea. Ko tona ariatanga ko te iwi tonu. Te kupu mo tera:—

Te manea o raro, hikitia ki runga,

Te whenua i tawhiti ra,

Awhitia mai kia piri, kia tata.

Te moana i kauria e wai?

E manu te tiotio, e manu te hokahoka.

(Tera atu te roanga.)

Ka puta ia ki waho, rokohanga atu e karakia tonu ana tona hoa. Ka rere te kupu: "Katahi te karakia roa. Whakamutua! Ko taku i pera ai, ko te mana i riro mai i a au, engari, haere ki te titiro i to taua tipuna." Ka whakahokia e Rawaho: "Kaore ano koe i tae?" Ka karanga atu ia: "Kaore ano." Heoi ano! Katahi ka haere a Rawaho, na ka karakia, a katahi ka tuku te ihu, ko tera i ngau i te

taringa, i hongī tenei. Katahi raua ka hoki mai. Na, katahi ka hiahia, ka whiti mai ki Te-rawhiti, katahi ka tono kai mā raua, ka riro i a Tama-rau nga kai. Kotahi mai ano te ra i Pori-rua, tae mai ki runga atu o Wai-o-hau. Na, katahi ka noho i te taumata ki Aro-rangi, ka kai raua i reira. Katahi ano ka tuwhera to raua kete kai, ka noa hoki. Na, ka kai, na, ka ora. Ka ki atu a Tama-rau: "Heria hoki a taua kai." Ka ki mai a Rawaho: "Waiho ahau hai tohunga, ko koe e heri i to taua kai." Katahi ka ki atu a Tama-rau: "A, kati, hoatu." Na, katahi ka haere a Rawaho, ka noho ia i muri: "Haere ra! E Rawaho, E! Heria ou tapu hai kai mau." Katahi ia ka rere i te takiwa. Kua titiro ake a Rawaho, i titiro ia ki te ahua i roto i te wai. Katahi ka titiro ake, e rere ra, ka tau ki te puke ra. Na, ka tae ki Wai-o-hau, ka rere hoki, ka aro tona rere ki Whakangututoroa. Katahi ka nanao ki te ti, katahi ka whiua—ko Ti-whaka-awe, he mea heri mai i tera motu, tau rawa mai ko Te Tirina. Ka tau mai a Tama-rau ki reira, katahi ka rere, tae rawa atu ki Ohiwa. Katahi ka haere a Rawaho, tae atu ko Hiwa-rau, katahi ka noho i kona. Katahi ka whakatipuria te kumara. I te hauhaketa, katahi ka makere te kumara. Ko te aroha tena a Tama-rau ki tona tuakana, ko te waihotanga i te mauri o te kumara. Katahi ka rere mai a Tama-rau, noho rawa mai ko Te Wai-mana. Katahi ka hara mai a Rawaho, ka waiho te mauri o te kumara ki Te Wai-mana. Na, ka matika mai a Tama-rau, na ka tae mai ki Kawekawe, kai Rua-toki. Na, ka hara mai hoki a Rawaho, ka tae mai ki konei, ka waiho te mauri o te kumara ki konei. Ka noho tonu a Rawaho ki konei, ka waiho ko Tama-rau hai haereere. Mehemea ka matika i Kawekawe nei, penei me te pu. Mehemea ka haere ki tera kainga, kua pu, i te wa e mana ana. Mate iho a Rawaho ki konei, tapuke iho ki Rua-toki.

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## THE STORY OF HAPE, THE WANDERER,

AS TOLD BY TAMA-RAU AND TUTAKA-NGAHAU, CHIEFS OF THE  
TUHOE TRIBE.

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Translated by ELSDON BEST.

Ngahue came from afar in pursuit of his fish, that is, of the *pounamu* (greenstone). After him came Hape-tuma-ki-te-rangi from Hawaiki. On arriving at the island of Tuhua, he found that his fish had passed on, being afraid of the obsidian of Tuhua. When the greenstone arrived at Whakaari (White Island) it was afraid of the hot springs and so travelled on. It was then that Hape arrived at Ohiwa. He remained one year at that place, when the desire came to again pursue his fish. He took with him the *mana*, that is to say, the

*mauri* of the *kumara* (sweet potatoe), leaving merely the *matao*<sup>1</sup> (infertility). He then pursued his way by Tara-wera. On arriving there he closed up the stream with a stone, that is, Te Tatau-a-Hape (the Gate of Hape).<sup>2</sup> He then travelled on across the Kainga-roa Plains until he arrived at the source of the Rangi-taiki River, thence he came across above Rangi-tikei, and arrived at Pori-rua. When he got as far as Te Ika-a-Maru,<sup>3</sup> he crossed over Rau-kawa (Cook Strait) to Wai-rau. He travelled on across the island of Kai-koura<sup>4</sup> and on to the Wai-pounamu. It was there that he found the *pounamu* (green stone), and there he remained. The people of that land told him that Ngahue had departed, taking with him one side of the fish (the *pounamu*). I have forgotten the name of the side which Ngahue took. And Hape died in that far land.

His descendants were living here (Tuhoe-land), engaged in cultivating the *kumara* (sweet potatoe), but it would not grow. That is the reason why they went in search of their grandfather,\* of Hape. They knew that the *mauri* of the *kumara* had been taken by him, leaving only the *matao* (sterility). Therefore they went in search of Hape. So they went, taking the same route, and on arriving at Tara-wera they saw Te Tatau-a-Hape. By Kainga-roa they went, by the vale of Rangi-taiki. They saw the source of that river—a lake. On arriving at Pori-rua, they enquired of the people of that place, "Have you not seen a man with his hair dressed in eight tufts, and wearing two girdles, the name of one being Tama-rau and of the other Rawaho?" The people said, "He has crossed to the other island." So they travelled onward, and called upon the gods, Te Po-tu-mai and Te Pō-tahuri-ke. Such was the canoe which conveyed them across the harbour (of Pori-rua). Those two people are *taniwha* (water demons). It was the *taniwha*, Te Kauika,† which took them across to the other island. Again they travelled on, and arrived at Te Wai-rau. They again enquired of the people, "Has not a man arrived here, a man with his hair dressed in eight bunches,<sup>5</sup> and wearing two belts?" They replied, "He was here, but has departed." So on they went and arrived at Kai-koura, and on to the Wai-pounamu, where they again enquired, "Has not a man arrived here?" The people answered, "A man has arrived; his name is Hape." The traveller asked, "Where is he?" "He is dead. He lies within the house yonder which is overgrown with *mauhai* (a creeper)." So the two went on, and one stopped to repeat his invocations, while the other

\* Tama-rau and Rawaho, who went in search of Hape, in order to bring back the *mauri* of the *kumara*, are usually placed as the sons of Hape, but the narrator of above makes them his grandchildren.—E. B.

† Te Kauika—a typical or sacerdotal term for the whale.

(Tama-rau) proceeded, and recited his prayer (*karakia*) to cause the door of the house to open. This is the beginning of the invocation :—

“Huakina i runga, huakina i raro.  
 . . . . Kanio. E!”

Then the door opened and Tama-rau entered the house, where he found the bones lying, no longer in the flesh, but dried up (as a mummy). Then Tama-rau bit the ear (of the dead man) and from that moment Tama-rau was an *atua* (god, *i.e.*, possessed of great and sacred powers). But the other, the elder brother, Rawaho, was in error (he did not conduct his invocations in the proper manner, and therefore the sacred powers and prestige of Hape did not descend to him). But Rawaho was a priest, and had much knowledge of *karakia* and the gods.

So the godlike qualities of Hape came to Tama-rau. He then took the belts from the body of Hape, for they contained the *mauri* of the *kumara*. This *mauri* was a stalk of the *kumara* plant, which had been taken as a *hau*<sup>6</sup> (vital essence). It had been taken as a *mauri*, and kept in the belt.<sup>7</sup> Then he put the belts on himself, and arranged his cloak over them, that his brother might not perceive them. He then took the *wairua* (spirit) of their grandfather and placed it in the belt named Rawaho. That is to say, he took a portion of the dead man's hair, as the semblance of the *wairua*, that being the *mauri* of Hape.<sup>8</sup> He then took the *manea*,<sup>9</sup> in the form of the bone itself. These are the words he used :—

Te manea o raro, hikitia ki runga,  
 Te whenua i tawhiti ra,  
 Awhitia mai kia piri, kia tata.  
 Te moana i kauria e wai?  
 E manu te tiotio, e manu te hokahoka.  
 (Tera atu te roanga.)

He then went outside and found his friend still praying steadily. He cried, “What a long prayer! End it! I have not only said my *karakia*, but have obtained all the sacred powers of our *tipuna*; but go you and look at him.” Rawaho said, “Have you not yet gone?” “Not yet,” replied Tama-rau. Enough, Rawaho went, and having said his *karakia* (invocation, incantation, &c.), he saluted the dead priest by the *hongī* (nose pressing—a salute). The other had bitten the ear, this one *hongī*'d.

Then those two returned. The desire came, they crossed to Te Rawhiti (the North Island), where they obtained food for their journey, which was carried by Tama-rau. In one day they travelled from Pori-rua to Wai-o-hau (on the lower Rangi-taiki, above Te Teko). They stopped at the resting place at Aro-rangi (the hill over which the

trail from Te Houhi to Wai-o-hau passes, on right bank of the Rangitai (Rangitai) where they ate of their food. Then, for the first time, their food basket was opened, for the *tapu* was now lifted. So they ate, and were satisfied. Tama-rau said, "Carry our food." Rawaho replied, "Let me be the priest, the sacred person, do you carry our food." Tama-rau said, "Very well, go on." So Rawaho went on, while the other stayed behind and called out, "Farewell, O Rawaho! Take your *tapu* with you as food." Then Tama-rau rose and flew through space. Now Rawaho saw the shadow on the water, and looking up he saw Tama-rau flying, and then alight upon a hill. From Wai-o-hau he again rose in flight, directing his flight towards Whaka-ngutu-toroa. Then he seized the *ti* (cabbage-tree) which he had brought from the other island, and cast it down, that is Ti-whakaawe (the receding *ti*), then he alighted upon the hill Te Tirina.\* Again he rose and flew as far as Ohiwa.

Rawaho journeyed on until he reached Hiwa-rau (near Ohiwa) where he stayed. Then the *kumara* was cultivated, and when the crop was dug, it was a plentiful one. That showed the goodwill of Tama-rau towards his elder brother, the leaving of the *mauri* of the *kumara* with him.

Then Tama-rau once more flew through space (*i rere i te takiwa*) and came to Te Wai-mana, and Rawaho came also. The *mauri* of the *kumara* was left at the Wai-mana. Then Tama-rau arose and came to Kawekawe at Rua-toki (on left bank of the Whakatane river, opposite the Wai-kirikiri native settlement). Rawaho also came, and the *mauri* of the *kumara* was left here. Rawaho settled here (at Rua-toki), and left Tama-rau to continue his travels. And when Tama-rau leaves Kawekawe, a loud report is heard, that is in the days when his *mana* (power, prestige) was in force. Rawaho died here and was buried at Rua-toki.

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The story of Wandering Hape is a strange one. The taking of the *mauri*—or life principle—of the *kumara* is in accord with Maori beliefs. When the *kumara* was first introduced into the Mataatua country, through the agency of Taukata, that hapless philanthropist was slain by the people whom he had so greatly assisted, in order that the *mauri* of the *kumara* might not return to Hawaiki. His blood was sprinkled over the door-posts of the storehouse in which the first crop of *kumara* was placed. And in after years the skull of Taukata was brought from the tribal *whara* (burial cave) and placed on the borders of the *kumara* grounds to cause the *kumara* to grow.

\* Readers will note the frequent omission of the "g" in the nasal, a peculiarity of the Mataatua tribes.

Another version states that Hape-ki-tu-matangi-o-te-rangi was the full name of the old wanderer. This possibly accounts for his flight to a foreign shore. His name preyed upon his mind.

Judge Gudgeon, in an article entitled, "Maori Migration to New Zealand" (see this Journal, vol. i, p. 219), says that Tama-rau flew hither from a place named Aro-rangi at Rarotonga Island, where there is a well of water called Tama-rau. It is possible that this is correct, and that this legend has, like many another, been localised here. Anyhow, it is here given as commonly believed by the Tuhoe tribe—that there is a hill named Aro-rangi at Wai-o-hau I know full well, as also the *taumata* (resting place), which same I gladly utilised after a 35 mile tramp one summer day.

Some authorities state that it was the *mauri* of the ancient foods, i.e., berries, birds, &c., that Hape took with him, and that when those food products ceased to produce well, his sons knew it as a sign from Hape that he was dead, and they sallied forth in order to recover the valuable *mauri*, and bring back the bones of their father. It was Puhī, the eel god, who bore them across Pori-rua harbour, and Tutara-kauika assisted them over Raukawa.

Also that Rawaho was not born in the usual manner, but from the armpit.

The *aria*, or form of incarnation, of Tama-rau, appears to be a lizard known as the *kueo*, which resides in a *ti*-tree at Rua-toki. It is the size of a *tuatara*, and bears whitish marks. Should anyone approach its resting place, a loud report is heard, and the *atua* is seen to dart away like a shooting star.

One Tama-rau-apu is mentioned by Ngati-Awa as having been an ancient voyager who came here from Hawaiki. Other ancient voyagers from the fatherland were Ngahue, Poutini, Maku, Kupe, and Tiwakawaka. The last mentioned was the first migrant to New Zealand. He came from Mataora, in the Ara-tauwhaiti vessel, his descendant was Toi, the wood-eater. Before the time of Toi-kai-rakau, came Maku, from Hawaiki. He stayed awhile with the descendants of Tiwakawaka, at the mouth of the Whakatane river, and then returned to Hawaiki.

Tutaka states that Rawaho was also a flying man. He threw one of his girdles down to earth, from which sprang the Ti-whakaawe.

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#### NOTES.

1.—When Hape took the *mana* (power of growth) of the *kumara*, he did so by taking the *mauri* or talisman (life principle) of that valuable product. The *mauri* in this case was a stalk of that plant, which had been duly made sacred and imbued with the *ahua* or semblance of the life principle of the *kumara*. Hape was a high

class priest (*tohunga*), and is usually spoken of as an *atua* or god. *Mauri* is a singular term. The *mauri* of man is the breath, or spirit, or essence of life. The *mauri* of a forest is a talisman, which is imbued with the *mana* (prestige) of that forest. It attracts birds and fish and prevents them from migrating to the lands of other tribes.

When Hape left the *matao*, it means that in taking the power of the growth with him, he left practically nothing but the infertile seed. Should a person's *kumara* plants not flourish and produce well, it is said that he has a *waewae mataotao*, a cold or unsympathetic foot in planting the seed. (*He matao no te waewae o te tangata, kaore e hua te kumara.*).

2.—Te Tatau-a-Hape (The Gate of Hape). It is said that the waters of Tara-wera Lake flow underground and emerge at the Tatau-a-Hape, to form the Tara-wera River. It is mentioned in song:—

A LAMENT OF MIHI-KI-TE-KAPUA FOR HER TRIBE.

Te ao o te tonga e whariki atu ra—e.  
 Piki ana i te roto, te Puna-a-Houmea  
 Tukua mai ki raro, ki eke atu au—e.  
 Ka titiro noa atu te wa ki te whenua  
 Na Rua-wahia motu noa ki te whanga—e.  
 Kai tua Rangi-tihi e aroha nei au  
 Na te wai o te kamo e riringi noa nei—e.  
 Na Te Tatau-a-Hape i Hauturu ra—e.

Te Puna-a-Houmea is a pond on the summit of the Huia-rau Range, near Waikare-moana. It is close to the old Maori trail at Te Whakairinga. It was at that pond that the hapless Moe-tere perished in the days of old, her tragic fate being preserved in song and story. Houmea-taumata was a famous ancestress of very remote times. Her husband was Tautu-porangi, and their issue comprised the three Haere, who became gods of the rainbow, also the three Hinānga, and Moe-kahu who is also an *atua* (god), her form of incarnation being a dog. The story of those children and their doings forms a most curious and interesting tradition. The only genealogy of Houmea in my possession I refrain from publishing, lest the evils of the *tawhana-rua* descend upon me.

3.—Te Ika-a-Maru. This is a famous old name in the history of the tribes near Rau-kawa, the Sacred Sea (Cook Strait). It is the name of an ancient *pa* or fort situated in a small bay just north of O-hau Bay. It is the homestead of Mr. James McManaman, but the name has been corrupted to Ti-kamera by the *pakeha*. The earthworks of the *pa* still stand on a small spur near the woolshed, and a smaller series of earthworks are on the spur immediately behind the homestead.

4.—Kai-koura. The name by which the South Island of New Zealand is known to the natives of the Bay of Plenty district.

5.—*E waru nga putiki o te mahunga*. This was one of the modes of hair-dressing in ancient times. It was in vogue among chiefs. The hair was gathered together in a bunch and tied. Sometimes as many as eight bunches were thus formed. The Tikitiki mode differs again, the hair being gathered together on the top of the head and a small ring (*porowhita*) made of *aka-tea* (a creeping vine) about two inches in diameter slipped over it, the ring being slipped down close to the head. The hair was then drawn evenly outwards over the ring and down underneath same, where it was tied. As a sign of mourning for a deceased relative, the hair was cut close to the head, with the exception of one long lock on the side of the head, which is left hanging down. This lock is termed a *reureu*.

Te Hapu-oneone

Te Po-tu-mai  
Te Po-tahuri-ke  
Te Puke  
Te Rake  
Tikitiki  
Hape-tu-ma-ki-te-rangi

Rawaho  
Hapai-ariki  
Ngariki  
Tirama  
Te Whaka-tangata  
Tama-a-mutu

Te Wai-hekenga-rangi = Whetu-roa = Kai-mohu

Te Hoka-o-te-rangi  
Tama-tuhi-rae<sup>1</sup>  
Mura-kareke  
Te Wai-haroto  
Te Rangi-tuhi  
Moko-nui I  
Mamae-rangi  
Tama-tua  
Moko-nui II  
Tapui-hina  
Tutaka-ngahau  
Pinohi  
Te Ika-poto

Te Kapo-o-te-rangi<sup>2</sup>  
Tahatu-o-te-ao  
Te Iki-o-te-rangi  
Taukaihu = Whareira I

Te te-rangi-kaihu  
Te Rangi-puarewa  
Te Rangi-pa-ki-waho = Whareira II

Te Wehi-o-te-rangi

Tama-kere = Topa (w) = Te Hokovia

Toro-paenga  
Te Hou  
Hine-wai = Tapui-hina

Kereru = Whaitiri

Tutaka-ngahau  
Pinohi  
Te Ika-poto

Tama-rau  
Te Pipi  
Te Kosta

Tai-mahuru = Tama-a-mutu

Whetu-roa

Tauke<sup>4</sup>

Raka<sup>3</sup>

Tama-awa

Awa-paraoa

Hine-umu

Takiri

Tama-hou-take

Tutoro-whenua

Tutuki-maui

Kau

Te Ngahuru

Waiari

Tamarau

Te Reinga

Hereata

Hine-ki-runga

Taru-whenua

Te Uri = Hine-ruarangi

Te Nana  
Wai-o-nuku  
Wai-o-rangi  
Poupa  
Kiri-kino  
Tai-rongo  
Maru-uhu-nui  
Maru-iwi<sup>5</sup>

Hae-ora = Te Kawe-kino Te Huinga-o-te-ao

Rangi-takai

Te Koikoi

Patu-po

Te-moko

Kai-ora

Tanga-a-kura

Tama-houhanga

Hika-rua

Pahiko

Te Ngahuru

Waiari

Tamarau

Takurua

Te Ahoaho

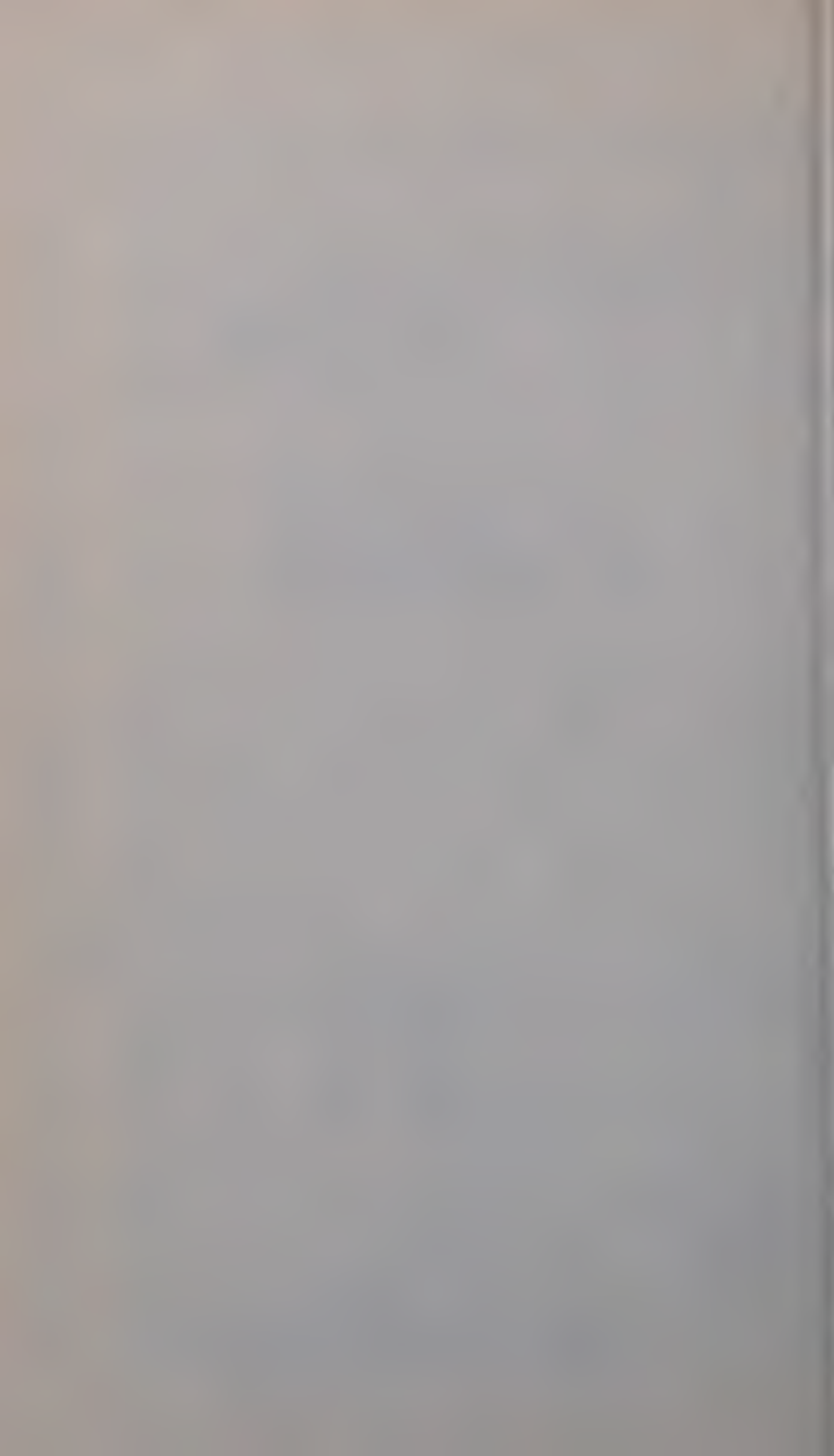
<sup>1</sup> Origin of Ngati-Tama of Te Waimana.

<sup>2</sup> Origin of tribal name of Ngai-Te-Kapo.

<sup>3</sup> Origin of tribal name of Ngati-Raka.

<sup>4</sup> Lived at O-te-nuku pa at Rua-toki.

<sup>5</sup> Chief of the Maru-iwi tribe at Te Wai-mana.



6.—*Hau*. This is a curious term and a difficult one to describe. The *hau* of a person is the very essence of his life. It is an invisible and intangible essence or ichor, and, if tampered with, death ensues. It is the *hau* of a person that is taken or operated upon in witchcraft, in order to destroy the *wairua* or spirit (astral body). The lock of hair or fragment of clothing taken to recite the death-dealing *karakia* over is not the actual *hau* of a person, but the *ahua* or semblance of that *hau*. Such a medium is termed a *Hohono* (or *Ohonga*). It is the essence of an essence.

The *hau* and *mauri* of the *kumara* (as also of a forest and tribal lands) is one and the same thing, or nearly so, but the *hau* and *mauri* of a human being differ widely. The human *hau* is the vital essence,

7.—The *kumara* stalk was kept in a belt. The belts worn by Hape, and named for his sons, were what is known as *tatua pupara*. Such a belt is made by weaving a broad band of strips of flax, the strips being black and white. The band is six or seven inches wide, and is then doubled over and the edges turned in and fastened. A cord at each end serves for tying on the body. The belt, being like a long narrow bag, it serves for keeping small articles in, and was thus used by travellers in olden times.

8.—To take the *wairua* of a person is an uncommon term. The *hau* is taken, as stated, in order to serve as a medium through which to destroy the body. In this case I think it means that the spirit of the dead priest descended to Tama-rau, and remained with him as an *apa-hau*, to warn him of danger and to assist him by virtue of its sacred powers in his priestly undertakings.

9.—*Manea*. This is the *hau* of the human footprint. In walking, a person leaves a certain amount of this *hau* in every footprint he makes. Anyone having evil designs on him will gather up the earth on which the footprint is impressed, and bearing it to the sacred *whata-puaroa*, he will use it as a medium through which to slay that person by witchcraft. In this case Tama-rau took a bone of the foot to represent the *manea*.



## TE UMU-TI, OR FIRE-WALKING CEREMONY.

BY COLONEL GUDGEON,  
BRITISH RESIDENT, RAROTONGA.

[In this Journal, vol. ii, p. 105, Miss Teuira Henry describes this ceremony as practised in Raiatea, of the Society Group. We have lately received from Colonel Gudgeon the following account of his experiences in walking barefooted across the glowing hot stones of a native oven, made in Rarotonga by a man from Raiatea. Since the date of the paper quoted, it has come to light that the Maoris of New Zealand were equally acquainted with this ceremony, which was performed by their ancestors. On reading Colonel Gudgeon's account to some old chiefs of the Urewera tribe, they expressed no surprise and said that their ancestors could also perform the ceremony, though it has long gone out of practice.—EDITORS.]

I MUST tell you that I have seen and gone through the fire ceremony of the *Umu-Ti*.

The oven was lit at about dawn on the 20th of January, and I noticed that the stones were very large, as also were the logs that had been used in the oven for heating purposes.

About 2 p.m. we went to the oven and there found the *tohunga* (a Raiatea man) getting matters ready, and I told him that, as my feet were naturally tender, the stones should be levelled down a bit. He assented to this, and evidently he had intended to do so, for shortly after, the men with very long poles that had hooks, began to level the stones flat in the oven, which was some twelve feet in diameter. He then went with his disciple and pointed to two stones that were not hot, and instructed him the reason was that they had been taken from a *marae*, or sacred place.

He then unwound two bundles, which proved to be branches of a large-leaved *Ti* (or *Dracœna*) plucked, it is said, from two of these trees standing close together, and it is said that the initiated can on such occasions see the shadow of a woman with long hair, called *te varua kino* (evil spirit), standing between the trees. The right hand branch is the first plucked, and it is said that the branches bend down to be plucked.

So much for the Shamanism, and now for the facts.

The *tohunga* (priest) and his *tauira* (pupil) walked each to the oven, and then halting, the prophet spoke a few words, and then each struck the edge of the oven with the *ti* branches. This was three times repeated, and then they walked slowly and deliberately over the two fathoms of hot stones. When this was done, the *tohunga* came to us, and his disciple handed his *ti* branch to Mr. Goodwin, at whose place the ceremony came off, and they went through the ceremony. Then the *tohunga* said to Mr. Goodwin, "I hand my *mana* (power) over to you; lead your friends across." Now, there were four Europeans—Dr. W. Craig, Dr. George Craig, Mr. Goodwin, and myself—and I can only say that we stepped out boldly. I got across unscathed, and only one of the party was badly burned; and he, it is said, was spoken to, but like Lot's wife looked behind him—a thing against all rules.

I can hardly give you my sensations, but I can say this—that I knew quite well I was walking on red hot stones and could feel the heat, yet I was not burned. I felt something resembling slight electric shocks, both at the time and afterwards, but that is all. I do not know that I should recommend everyone to try it. A man must have *mana* to do it; if he has not, it will be too late when he is on the hot stone of Tama-ahi-roa.

I cannot say that I should have performed this wizard trick had I not been one of the fathers of the Polynesian Society, and bound to support the superiority of the New Zealander all over Polynesia—indeed all over the world. I would not have missed the performance for anything.

To show you the heat of the stones, quite half an hour afterwards someone remarked to the priest that the stones would not be hot enough to cook the *ti*. His only answer was to throw his green branch on the oven, and in a quarter of a minute it was blazing. As I have eaten a fair share of the *ti* cooked in the oven, I am in a position to say that it was hot enough to cook it well.

I walked with bare feet, and after we had done so about 200 Maoris followed. No one, so far as I saw, went through with boots on. I did not walk quickly across the oven, but with deliberation, because I feared that I should tread on a sharp point of the

stones and fall. My feet also were very tender. I did not mention the fact, but my impression as I crossed the oven was that the skin would all peel off my feet. Yet all I really felt when the task was accomplished was a tingling sensation not unlike slight electric shocks on the soles of my feet, and this continued for seven hours or more. The really funny thing is that, though the stones were hot enough an hour afterwards to burn up green branches of the *ti*, the very tender skin of my feet was not even hardened by the fire.

Many of the Maoris thought they were burned, but they were not, at any rate not severely.

Do not suppose that the man who directed this business was an old *tohunga*. He is a young man, but of the Raiatea family, who are hereditary fire-walkers.

I can only tell you it is *mana*—*mana tangata* and *mana atua*.



# HISTORY AND TRADITIONS OF RAROTONGA.

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By TE ARIKI-TARA-ARE.

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TRANSLATED BY S. PERCY SMITH.

CORRECTED BY THE REV. J. J. K. HUTCHIN, OF THE LONDON MISSION, RAROTONGA.

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[In the introduction to the following traditions—which appeared in preceding numbers of the Journal of the Polynesian Society, vols. vii. and viii.—will be found a summary of Polynesian History, mainly derived from this Native History, but supplemented from Maori and other sources. The originals will now follow. The translation has been made as literal as possible, hence the peculiarity of phraseology. It has been deemed better to do this and thus show the native method of thought as embodied in narrative. A few departures will be found in the native portion from the accepted form of the language, but not many. This has been done to bring it into accordance with other dialects of the great Polynesian language. For instance, in the phrase, “to him,” which is usually rendered as one word—*kiaia*—I use the form *ki aia*, which is obviously more correct. Maori scholars will have little difficulty in reading the language if it is remembered that Rarotonga has neither “h” nor “wh” in it. Its re-semblance to Maori is more apparent if read aloud.

Te Ariki-tara-are was the last of the high priests of Rarotonga. His family have borne that name for some twenty generations, and they have always performed the function of anointing and consecrating the Ariki or Ruling Chief of Rarotonga at the sacred *marae* of Arai-te-tonga. The ruling power has been in the Makēa family since the thirteenth century, the origin of which will be seen later on in these papers. Te Ariki-tara-are was taught the sacred history and traditions of his people by his father. “He was kept in a cave by his mother apart from all others, and from his infancy was taught these, to them, precious truths.”—(Rev. J. J. K. Hutchin.) Dr. Wyatt Gill, in writing to me, says: “Te Ariki-tara-are, the last of the priests and sages, and the last to offer human sacrifices, was always deferred to by Mana-rangi, as a final authority on Rarotonga antiquities, as I have many times witnessed.” He wrote the originals of the native traditions to follow, which were copied out by a young man named Tauraki, who had been trained by the Rev. J. Chalmers, and who afterwards died in New Guinea. It is from my copy of the latter that these papers are now printed.

I trust that few errors have crept into either the original Rarotonga or the translation. In the latter I have had the advantage of submitting it to the Rev. J. J. K. Hutchin, of Rarotonga, who has supplied the notes appearing under his initials.

The traditions are arranged in historical order, so far as a full study of them allows of this being done. The poetry presents great difficulties in translation, but not more so than Maori poetry, which it is often very like. I cannot hope to have rendered it correctly always, nor probably could any Rarotongan now living, for much of it is extremely ancient and full of obsolete words. Hours have sometimes been spent in translating a dozen lines. It is probably as true of Rarotonga poetry, as of Maori, that none but the composers' own people ever understands exactly the whole of the allusions.—TRANSLATOR.]

The native author commences his stories with the following address to his people:—

### A COLLECTION OF STORIES (OR HISTORY)

OF THE RULING CHIEFS (*A<sup>tiaki</sup>*), AND THE PRIESTS, AND THE  
LESSER CHIEFS.

1. O Friends! O the Ruling Chiefs! O the company of Priests, the lesser chiefs and the minor chiefs! This is a history describing the descent of your priests and the origin of your lesser chiefs and minor chiefs, even from Te Tumu and Papa—of the eighteen families derived from one stem, that is, the descendants of Te Tumu—in order that we may not dispute, as to the recollection of our parents of old, from (that time) down to the present. From thence were the chiefly families, down to yourselves at this time. The ruling chiefs, the priests, and the lesser chiefs from of old are dead.

2. This history will not be confined to one phase (or portion); we shall thereby know of the correctness or falseness thereof. The growth of the one part and decadence of the other parts have all been disclosed. All that is known is collected together in this history. The power (*mana*) of the ruling chiefs and lesser chiefs, even from of old, is disclosed.

3. And now, O the ruling chiefs! clothe yourselves and be strenuous; clothe yourselves in power, and receive the teaching of the Church, and remember all the good works that the ruling chiefs of old performed over man and over all the land.

4. Everything about our ancient lands is disclosed, even from the remote past down to the present. Even also about Atia-pu-enua and Avaiki-te-varinga, when the land was *onenga* (created? peopled?) of old, even *ura* (the beginning, creation).

5. There is (one thing) which will prevent disputes among you; the principal *karakia* (prayer) relating to that land—it will enlighten us so that we may be in no doubt. *Ka-uraura* is the name of that *karakia*.

6. This is that principal (*upoko*) *karakia* :—

O disclose, disclose, disclose the source,  
(Disclose) the very origin.

A dedication, a god-like dedication  
(By) the gods, Rongo and Tane.

'Tis right then, O Rongo and Tane; in the beginning—  
In the growing, sprung up the land,  
In the growing, sprung up the land,  
In the growing, rose up and spread.

Inspirited\* was Atia, the original land; in the beginning—  
It grew, sprung up the land,  
It grew, sprung up the land,  
It grew, rose up and spread.

Inspirited was Avaiki-te-varinga, an original land; in the beginning—  
In growing, sprung up the land,  
In growing, sprung up the land,  
In the growing, increased and spread.

Inspirited was Iti-nui, an original land,  
It grew, and then sprung up the land;  
In growing, there grew up the land,  
In growing, increased and spread.

Inspirited was Papua, an original land,  
It grew, and sprung up the land,  
It grew, and sprung up the land,  
It grew, increased; it spread.

Inspirited was Enuā-kura, an original land,  
It grew, and sprang up the land,  
It grew, and sprang up the land,  
It grew, increased, it spread.

Inspirited was Avaiki, an original land,  
It grew, sprung up the land,  
In growing, sprung up the land,  
In growing, rose and spread.

Inspirited was Kuporu, an original land,  
In growth, grew up the land,  
In growth, grew up the land,  
In growth, rose up and spread.

This is a very long prayer.

7. O Friends! There are many stories, and strange ones collected in this history; words that are appropriate to be read constantly by us and our children, and also by all succeeding generations after us, at the same time trusting to God and doing His commands, that God's desire may be fulfilled that you live happily in this land. Do not

\* Possibly a better translation than "inspired," is the old English word "informed," to animate, to actuate with vital power.

"Who fills, surrounds, informs, and agitates the whole."

--Thompson's "Castle of Indolence."

cause evil. God is not at all pleased at evil, it has no place in His presence. We know that Jesus the Messiah is the pillar of the land—all the world over. His is the earth and the fullness thereof, His also is that in which we dwell.

8. O the lesser chiefs ! Sleep not, arise ! Gird up your hair ! withdraw (sin ?) from over you. Clothe yourselves with power from God, lest the land be sinful, and through you the land and man do evil. If you do all things well for the land, all thy seed shall be happy. If you forsake Him, He will also abandon you.

9. O friends ! O my brethren ! This is the true wish of my heart, that you be true friends of God ; all the lesser chiefs, fear God—in seeking well-being, and in upholding the true word of God. It is that will make the land endure to you. Do not let your power fall to the ground and be trodden under men's feet. Obey well the law, it is the end of all things. Let the evil amongst you be destroyed by good. Let not evil conquer the land.

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### A STORY ABOUT MĀUI.

*Period.—Indonesian.*

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10. He was a child of Tangaroa ; a child (descendant) of Te Pupu ; a child of Muu-maio ; a child of Papa.

Papa's child was born (named) Putarau ; his child was born, Te Pore-o-ariki. He (tried to) drag up the heavens, but they did not rise through him ; he left them on the *kaoa* (some species of tree ?). After him grew up Ru, who was a child of Te Pupu, of the family of Te Nga-taito-ariki. He hoisted the heavens on to the *toa* (banyan tree), the *Tere* (arrowroot) and the *Kape* (the giant *taro*). He abandoned them there ; he could not raise them, hence the saying, " The heaven-raising of Ru," and he was named Ru-toko-rangi (Ru, the heaven-supporter or propper).

11. After him—Ru—grew up Māui-itiki-itiki-a-Taranga. This is the story of Māui : Tangaroa dwelt in the land of Rangi-ura, a land that was consumed (or frequented) by Te Mokoroa-i-ata and Tangaroa—was that land of Rangi-ura. Tangaroa did not dwell permanently in that land ; but his daughter Taa-kura did. He (would) dwell in Rangi-ura, then go to Vai-ono and stay there, from thence to Avaiki, to the place of Rua-te-atonga, and join in with Tupua-nui and others, and with Te Kura-akaipo and others to amuse themselves (*koui*).<sup>\*</sup> Tangaroa wandered about these lands, and then (would) go above to the heavens ; and from the heavens (would) come (back) to Rangi-ura,†

<sup>\*</sup> *Koui*, used in reference to a number of women having fun together.—J. J. K. H.

† Rangiura is some one of the islands lying to the north of Fiji, it was at one time inhabited by the Polynesians.

and from Rangi-ura he (would) go in search of his daughters—Poue-e-toro-ki-uta and Poue-e-toro-ki-tai.\* (On one occasion) he met Uero, who came from Vaiau-te-ngangana. Uero asked Tangaroa, "Where art thou going?" He replied, "I am going to search for my pets (*tariki*)† Poue-e-toro-ki-uta and Poue-e-toro-ki-tai." Uero said to him, "I saw some things there; the stars were flashing at Vaiau-te-ngangana, evil will be (the result), the face of the crab will rise presently!"

12. Tangaroa went on his way until he got to a certain place where he was overtaken by Te Mokoroa-i-ata.‡ The Mokoroa-i-ata seized him—he caught this fish, lifted it up to kill it. (The god) Tonga-iti called out to the Mokoroa-i-ata, "Thy tail! thy tail! catch hold (of him) by the tail of the fish!" The legs of Tangaroa were lashed (flapped?) by the tail of the fish, and down went Tangaroa, and the fish escaped. As he fell under the fish, Te Atua-tini (the many gods) shook with laughter, and Tangaroa was consumed with shame; he laid with his face downwards, and burst through the surface (of the earth) and dived down below, from surface to surface.

13. Then he went to Avaiki-te-varinga (probably Java) and dwelt there for a long time. The food of Avaiki was *vari* only (mud, rice) that they ate. He dwelt with Ina, the daughter of Vai-takere, as a wife. The people of Avaiki had nothing to eat but *vari*; when Ina prepared food for herself and her husband, she pulverised|| the *vari*—twelve balls, six for her husband, six for herself. But her husband would not eat his share, whilst his father-in-law looked on at his remaining without food every day, at the same time asking of his daughter, who informed him, "He will never eat of our basket of food." One day Tangaroa went away and found a white thing in the sand, and brought it back. The woman was kneading (or pulverising) the *vari*, and he threw the white fruit into the *vari* which the woman was preparing. That white fruit is called *ui-ara-kakano*,§ and it became a principal food of that household.

\* Here we have an apparent allusion to the Samoan story of Tangaroa's connection with the *fuefue*, or vine, from which mankind sprung (J. P. S., vol. vii., p. 154), *poue* being a species of vine or convolvulus, as is *fuefue*.

† *Tariki* is applied to the two youngest children, and in a secondary sense would be an endearing term.—J. J. K. H.

‡ Te Moko-roa-i-ata is probably the Mango-roi-ata of Maori legend, a mythical monster, afterwards translated to the skies as the Milky Way.

|| *Oi* is the word used, which means to shake, to prepare, to knead, to rub, to pulverise, in different dialects, and is here—I submit—used to describe the husking of the rice preparatory to cooking.

§ Enquiries have so far failed in establishing what the *ui-ara-kakano* is; *ui* is the yam, *kakano* a seed.

14. When a certain time had arrived, the parent, Vai-takere, said to his daughter, "O daughter! when I die you must bury me upon thine own pillow, outside in the courtyard; when it is night, in the first sleep of evening, if a noise is heard (of something) on the house, go thou outside and fetch it in. At the second sleep (again) go forth and bring it into the house. It is the outer-sheath of the *kuru* (bread-fruit). At another (later) sleep, if (something) falls, it will be the catkin of the *kuru*, go thou outside and bring it into the house. In the early dawn, if something falls, then go outside and fetch it into the house, it will be the food itself (the bread-fruit)." These were the parting instructions of the father to the daughter, said by him against the time of his death.

15. When the day of her father's death came, she buried him in the place that had been arranged for his interment. After the burial of her father, and it was night, during the first sleep, the *kuru* leaf fell, she fetched it from without and brought it into the house. When another sleep had come (something) rustled outside, it was the outer-sheath of the *kuru* (this also) was brought into the house. After a short time (again) something fell, it was the catkin, this she fetched and brought inside. When near dawn, something (again) fell outside, she fetched it into the house; behold, it was the bread-fruit. It was spotted, it was fully ripe. Then they roasted the bread-fruit, and abandoned altogether the rice, and lived on bread-fruit and ceased using the rice.

16. In the morning—their dwelling being in the mountains—they all ate of the bread-fruit. The skin of the prepared bread-fruit *tatapaka*\* they threw into the stream, which floated down to the sea. It was seen by the people of the seaside, who took that rind and the core to the *ariki* that he might see it. He, and all the people of Avaiki were astonished. Then the *ariki* sent some men to go and search. When they reached the mountain, it (the bread-fruit) was found at Ina's place. They then returned and exhibited it to the *ariki*, who then sent all the people of Avaiki to dig up that bread-fruit and to bring it down to the sea, where it was planted by Ro-*ariki*, who thus secured it, hence is it *kakauore*.† The wife of Vai-takere (name not given) went away to the far ridge to die; hence does the *ii* (Tahiti chestnut) burst open. Two different foods having been found in Avaiki, in those two foods (above), altogether disappeared that disgusting food the *vari*.

\* *Tatapaka*, a preparation of bread-fruit slowly baked, mashed, and mixed with cocoanut.—J. J. K. H.

† *Kakauore*, used of bread-fruit, that falls to the ground before it is ripe.—J. J. K. H.

17. So Tangaroa dwelt there, until he was weary of staying, and then he bid farewell to his wife. "Remain thou here, I shall return. But I have no (means) to take me." The wife said to him, "There are the hosts (*nuku*) to take thee, the hosts of the *rata*,\* and the host of the crabs (*tupa*)." When he heard those words he said, "Fetch them, let them come for me to see." Then the messenger went, and brought back the host of the *rata*. He looked at them, but they were not suitable, their legs straddled too much. He said, "Return them, I do not approve of them." That host then returned, and turned into the house. The messenger now went for the host of the crabs from the mud, which came. On arrival he (Tangaroa) looked at them and approved of them. The reason of his approval was the (manner in which) the legs adhered, and the (having them) so well all round, they were beautiful to look at.

18. Tangaroa returned on the crabs of the mud; they carried him to the crabs of Raro-nuku, and delivered him over to them. The latter handed him over to the crabs of Rangi-make, and they carried him to the world (heaven) in which we live, and threw him down up above,† but without saying anything. So he began to consider (or think) to himself, "Whatever shall I do? the crabs have causelessly abandoned me, there is no reason in it at all. He then took (a piece of) *poro* (a plant), and rubbed it with his hand, and whistled to the crabs. When the crabs heard that, they said, "What is this that follows us; this will be our destruction!" The crabs returned from the side of their holes (*pae naarua*) and asked him, "What is it?" Tangaroa said to the crabs, "I have been considering, I said nothing." Then said the crabs to him, "Root up the earth, the rocks, and trees, until you reach the abode of man." This was the word of the crabs, and they returned, and were gone. Tangaroa set to work and did what the crabs had disclosed to him. Then were born all things that creep on the surface of the land, in great numbers.

19. He now ascended a mountain, where he saw the wife of Ataranga (named) Vaine-uenga, who was coming to the water to bathe at noon-day. He went up to the woman and took hold of her, and when he had succeeded they went to the head of the stream, and there they slept. He now composed a song:—

Uenga was encountered;  
Why take heed to Taranga,  
Pleasant is the water,  
A drinking spring of chiefs,  
A very delightful stream,

\* *Rata* is, I think, the spotted crab.—J. J. K. H.

† Threw him down up above, that is, down into this world in which we live.—  
J. J. K. H.

She was encountered up above—  
 Above on the upper bank  
 (She) was found, on the lower bank  
 They came together and they slept,  
 The woman and the man,  
 At the chief-like bathing place,  
 O pleasant is the water,  
 A drinking spring of chiefs,  
 A very charming stream,  
 A drinking spring of chiefs,  
 A bathing stream (indeed).

20. When the song was ended, he asked the woman, "Where is Ataranga?" The woman replied, "He has gone to the sea-shore." Tangaroa then said to the woman, "Ataranga will have two fish, one a *taraao* the other an *auru*;\* when he arrives you must ask, 'How many fish have you;' he will reply to you, 'I have two fish, one for Tongaiti, one for Tangaroa; my fish are both *tapu*;' but you must say, 'Give them to me, and a fresh banana, with a *turita*† as a relish.'" When these words were finished, Vaine-uenga went to her and her husband's house (whilst) Tangaroa went up to the heavens.

21. After a time Ataranga ascended from the sea-shore, the woman asked him, "What are your fish?" The husband disclosed to her, "I have two fish, for Tongaiti and Tangaroa, one is an *auru* the other a *taraao*." The woman begged of him, "Give to me the fish, cut them up that I may eat, and a *turita* as a relish." The husband said to her, "Would you (dare to?) eat those fish and that banana?" The woman insisted (until) the husband consented, and cut up the fish and gave her to eat, and then cut a banana, roasted it, and gave her to eat, and she ate them. By the time she had consumed them it was evening, and then the woman was seized with pains in the stomach, in that evening, nor did she blow up the fire because of the trouble that evening.

Tangaroa looked down from the heavens above (and saw) that the fire was not burning in the house of Ataranga and his wife. He sent his messengers—Ro-io and Ro-ake—to visit and ascertain why the fire was not burning in their home. It was not long before they arrived down below, and they called to Ataranga, "O Ataranga, O!" He answered, "Here am I!" They said to him, "Why is there no fire in the house of you two?" He replied to them, "My wife is

\* The *auru* and *taraao* are, presumably, fish sacred to the gods. Hence, sacrilege to eat them, as appears from Vaine-Uenga's subsequent troubles. (The *taraao* is, I think, the sea-dace, also called *patuki*; the *auru* is the sea-mullet with red stripes.—J. J. K. H.

† *Turita*, a species of banana, much prized because of its delicate flavour; many grow on one stalk.—J. J. K. H.

sick, through (eating) the sacred fish of Tongaiti and Tangaroa, and the bananas which she has also eaten, that is why she is ill." They then returned above, and informed Tangaroa. He asked them, saying, "How is it?" They then disclosed to him, "The woman is sick, she has a pain in her stomach, from the sacred fish of you two and the bananas, is she sick." When Tangaroa heard that word, he arose and descended down below, and spoke, "O Ataranga, O! Where is thy wife?" He replied to him, "Here, she is ill." Then Tangaroa entered the house and took the woman on to his thigh (lap?), and delivered the child, and when the child was born he concealed it, and did not show it to Ataranga. After the deliverance, he gave the woman to her husband, saying, "There is thy wife, it was only a natural affection; she will not be ill."

22. Tangaroa took the child, carrying it, and went away; he gave it to Te Iiri and Te Rarama.\* They took (charge of) the child; but they had no milk to feed it with, so they carried it off and placed it in a certain cave, so that it might drink of the water that flowed out of a rock, and left the child there to drink the water.

23. Then Tangaroa went up above to tell (the gods) Rongo and Tane, "I have a child." They asked him, "Whose is thy child?" He informed them, "It is Ataranga's; it is a child stolen by me to avenge my overthrow by Te Mokoroa-i-ata. Now, my word to you two is, we will go and give it a name, and carry a present† to my child." This is the song:—

O great Rongo! O Tane O!  
 Arrange a feast for my—  
 For my child; endow  
 With wisdom, with supremacy,  
 (With) a feast, the child bring forth.  
 O Tu-marō-kumi! Tu-marō-anga!‡  
 O the chiefs of the heavens,  
 Bring hither then a feast,  
 For my child; endow then  
 With wisdom and supremacy,  
 (With) a feast, the child bring forth,  
 Endow with wisdom and power,  
 With a feast here.

O the very Rongo! O Tane O!  
 Bring hither then a feast  
 For my child indeed.

\* Cf. the two names found in Maori *karakias*, Te Hihiri and Te Rarama.

† *Epaepa*, to make presents at the birth of a child. The relations and friends gather and make their presents, and the whole ceremony is said to be to *epaepa i te tamaiti a mea*. *Kopekope* is the more ancient word.—J. J. K. H.

‡ Names of dreaded monsters of the infernal world.—J. J. K. H.

Tu-maro-kumi !  
 Tu-maro-anga !  
 The great *keu*\*  
 That creeps at *Orovaru*.†  
 Bring hither a feast  
 For my child, endow,  
 With wisdom and with power.  
 With a feast bring out the child.  
 Selected then, with wisdom too,  
 With supremacy,  
 Bring the present.

24. When that was ended, they (proceeded to) arrange a name for the child. Tangaroa selected his name—Māui—because of the *māniana* or weariness of himself and Te Mokoroa-i-ata. Rongo, Tane, Rua-nuku and Tu decided on their name as Totoro-ngaro-oa.

25. The child arrived at maturity in the cave, and then they went incognito to the child that they might learn his wisdom. This is the meaning of that *totoro-ngaro* (incognito), it was (from) the secret love-making of Tangaroa to Te Vaine-uenga below at the stream. This is how the *totoro-ngaro* was acted (by the gods) :—

A concealed visit,  
 An unknown advance,  
 Make a guess, foretell.  
 Enough, stand together.  
 They have listened to Araroa and Araau‡  
 From the heavens of Ara-poti's charm.  
 At the cooking of food,  
 O Rongo ! thou shalt point out,  
 O Māui O ! who are we ?

26. Then Māui disclosed all their names, and he pointed them out quite correctly. "Thou art Rongo ; thou art Tane ; and thou, Rua-nuku ; and thou, Tu ; and thou art Tangaroa." And then they (the gods) looked one at another, saying, "Whence is the knowledge of this child of us, and of our names ?" (He who had taught that child was Tonga-iti.)

27. They then spoke to the child, "O Māui, O ! Stand thee up ! Māui O ! Stand thee up !" So Māui stood up, scattering the rocks (as he) rose up ; because the fat on him had entered the crevices of the rocks ; he lifted up the rocks (and as he did so) the *Atu-apai* (tried to) stop him, so that he should not arise. Then came Ngaua to stop him, but did not succeed. Next came Ngati-ataranga to stop him, but they did not succeed. When he stood up his head reached the

\* *Keu*, a mythical fish.

† *Orovaru*, is one of the Paumotu heavens.

‡ Names of two places.

very heavens, carrying them with him to a great height. Then he shook off the rocks and the stones, whilst the people spread out to stop him, so that he should not stand up, but he scattered them far and wide. One part (of the people) shouted out, "O Māui! thy shoulders are cut about." When the stones on him had been shaken off and he stood upright, behold! it was clearly seen he had eight heads, even from the stones, like the yam within the rock, flattened this way and that way, swollen here, swollen there. It was not the head alone that was flattened, but all the body, (it was) very much swollen and bulged out in lumps, and flat. Hence is it said, "Māui-itikitiki-a-Taranga," in consequence of that great swelling (*tikitiki*).

28. After Māui had accomplished this feat, the heavens were high above, he looked at them and it was good. He then fetched the family of winds of Raka-maomao, the *tiu* (west south-west), the *parapu* (west wind), which are the bastards of Raka-maomao; the *muri* (S. E. wind), the *tonga* (south wind), which are twins; the *maouke* (N. E. wind), who is the lord of all the winds; the *akaru-a-tu* (N. N. W. wind), the *tokerau* (N.W. wind), who are one; it was they all who beautified the heavens. When he looked at this, it was good; he then fetched the daughters of Raka-maomao to beautify the heavens; the *kavakava-akaru-a* (N. by W. wind?), the *tokerau-ma-akaru-a* (N. W. by W. wind), who are the daughters of the *akaru-a* (N. wind); and the *tokerau-ngae* (N.W. by W.?), and the *tokerau-tai* (N.N.W.?), who are the sisters of the *tokerau* (N.W. wind); then the *raki* (S.W. by S.?), which is the sister of the *iku* (S. W. by W. wind); the *iku-kaka* (W. by S. wind), the sister of the *tiu*; then the *uru-tonga* (S. by W. wind), the sister of the *parapu* (west wind); the *tonga-opue* (S.S.E. wind?), which is the sister of the *tonga* (S. wind); the *marangai* (E. wind), which is the sister of the *muri* (S.E. wind), the *maouke-opue* (E.N.E. wind?), which is the sister of the *maouke* (N.E. wind).

29. These are the lords and their winds:—

Toutika, and his wind, the <i>maouke</i> (N.E.)	
Tangia, " " <i>muri</i> (S.E.)	
Tonga-iti, " " <i>tonga</i> (S.)	
Tukaro, " " <i>parapu</i> (W.)	
Kau-kura, " " <i>tiu</i> (W.S.W.)	
Rua-nuku, " " <i>iku</i> (S.W.)	
Rongo and Uenga, " <i>tokerau</i> (N.W.)	
Maru-maomao, " <i>akaru-a</i> (N.)	

North-east am I, of the wind, and will follow,  
 Thou shalt go, and then return.  
 I am the north-east of the wind,  
 That (makes) Toutika a chief  
 Together with his many, with his thousands;  
 His indeed is that wind,

The east-north-east will I follow,  
 Thou shalt go and then return ;  
 It moves about, let the son go,  
 And return again.

And so on for the *muri* and other winds.

This collection of songs (was composed) for Te Tiura-a-te-akurama, Tu-rarotonga's son.

30. One portion of Māui's work was done, so he went on to do the rest, that is, to search for the Mokoroa-i-ata. He came away from Avaiki, and reached Rangi-ura,\* then to this place and that place, to this land and that land—to all over the whole world.

31. Are-ariki and his son named Toa, had settled at Tonga-reva.† From Tonga-reva he came to Rarotonga, with his wife and son. Takareu was the wife, hence (the place) Takareu at Takamoa in Rarotonga. The fish-hook had been left at Tonga-reva, it was let down into the sea by the son, by Toa. Are-ariki (now) sent his son Toa to fetch the fish-hook from Tonga-reva. So Toa went, and on arrival at Tonga-reva, he took the fish-hooks and angled along for fish; his hook got entangled in something down in the ocean. He hauled up, behold! it was a thing with branches. He left it there, he abandoned it (but) buoyed it, and returned to Rarotonga to inform his father. "I have found something that adhered to the sinker of the hook, it is a branched thing; I left the hooks there." The father said to Toa, "Return! pull it up above, that is the land." Then the son returned. When he got there, Māui had (forestalled him and) pulled up the land. They then wrestled together about the land. In their struggle the land was broken up into pieces, through the treading of Māui's feet, there were three fragments more—Raka-anga,‡ Mani-iki,† and Tu-kao. It was originally one single land.

32. This is the song of Toa about that land:—

(The result) of my fishing was Mani-iki, O!  
 To me came my friend in strife;  
 A pleasant whole was Mani-iki,  
 'Twas mine, my own fishing.  
 Inland of the bounding beach

\* Rangi-ura is some one of the islands lying to the north of Fiji, it was at one time inhabited by the Polynesians.

† Tonga-reva, or Penrhyn Island, an atoll situated 600 miles north of Rarotonga.

‡ These two islands are Humphries' and Riersen's Islands, 420 miles north of Rarotonga. See another version of this story, Transactions N.Z. Institute, vol. xxii., p. 85. This group of islands, together with Tonga-reva, was first peopled from Rarotonga. The myth is a modern application of Māui's doings, localised, as so often occurs. I do not recognise the name Tu-kao.

I then reclined and slept,  
 Beyond at Mani-iki; to me O,  
 Came my friend in strife.  
 One pleasant whole was Mani-iki,  
 Ah! it was a chieflike place indeed.

33. Then they rubbed noses after their fight, and when finished, Māui went his way, (whilst) Toa returned to Rarotonga to inform his father. "The land has come up through Māui, and is broken up by his stamping on it with his feet."

34. Māui now went in search of the fish (Te Mokoroa-i-ata) and discovered another land at Tonga—Tonga-ake was the name—it was from beneath the sea. Māui fished for it, and brought it up as an island. When that land was fixed (arranged) he left it, and went to Rangiraro.\* He found two fish there, and brought them back to Rangi-ura; they had grown out of the tail that lashed his parent Tangarua. He took them unto himself. Both these fish he carried up to the heavens for (the gods) Rongo and Tane. Hence are the fish seen up above in the heavens every night. These fish of his, head (or point) to the "wind holes"—when they are seen there the wind will come from that direction. If the heads of the fish point to the rising of the sun, the wind will be a *maoake*, or north-east. It is the same with the *tike*†—if the crab does turn to the *tokerau* (north-west) the wind will come from the north-east. It is the same with every wind.

35. When those fish had been killed, the parent had been avenged, at the time he was lashed by those fish. (After that) he went to all the islands to avenge his parent, Tangarua. When he had avenged all (the insults) and not one remained, he went to Avaiki-runga. Arrived there, he went to the place of a certain woman named Mau-ike, who was the lord of fire, hence the proverb, "The fire of Mau-ike." He begged some fire of her, and she gave him a fire-stick. But he would not have that, but asked for the *rae*, or friction-stick, to make fire with. She gave the piece of wood to Māui. He learnt the proceedings how to procure the fire by means of the piece of wood, that is, to work hard with the stick, will secure the fire. After he had secured the fire, he looked at the side of the oven where the candle-nuts were lying in a heap. He took some, and bore it along the road of the ant, the ants swarmed upon him, when he showed them the candlenuts, and threw them at them, the ants gathered away from him at that and did not adhere to him.‡

\* Some island north of Fiji.

† It is probable the Tike-o-te-unga is the name of a constellation, as is the Moko-roa-i-ata (Milky Way).

‡ This adventure with the ants probably has some meaning not explained.

36. This is the description of the *tapaerus*, or chieftainesses, of Avaiki-runga. Mau-ike, Puto-kura, and Taringa-varu-kao-uouo, were all high-born chieftainesses. When Māui reached there, they held the power (*mana*) of all Avaiki. It was one continuous land in former times, but in Māui's lifting-up of the heavens and the rocks with him, in consequence of the weight of this burden and the stamping with his feet—his right foot being on Iti-nui—that land was severed; his left foot trod on Iti-rai, and that land was fractured; when he stood on Avaiki-runga\* that land was severed, it was separated.

37. When Tonga-iti looked at him, he spoke to him, "O Māui, O! It is finished, you will be cut (yourself). You are swollen up and bent about, you will be cut." All was finished, and then Māui abandoned the work of lifting the heavens. On this occasion he was going there to fetch the fire, not the fire only, but the fire and the tattooing comb (*ui-tatau*), that is, the tattoo (*tata*).

38. He gave a name to that land, Māuiui. The meaning of that name was his *māuiuianga* (weariness) in lifting up the heavens. Hence he went by way of the ant. He gave it another name—Vaii†—because of the *vaiianga* ( ) of the ant to him. Another name he gave was Ngangai,‡ which is the tattooing with the comb, and yet another, Te-Aro-mar-o-Pipi and Kai. There are other feats of his there; they are not (now) known.

39. He then came back from there, bringing the fire and the tattooing tool; and went on to the end (? sunrise)—to the place of Uperu—and stayed there. He got fire by friction to cook the food of Uperu's daughter, and commenced the tattooing. He left there and came on, and gathered the (seeds of) fire into all the trees; hence does man obtain it through perspiring; and hence is it called "The fire of Mau-ike" and "The fire of Pere."|| Pere was a daughter of Mau-ike's. Nowadays (it is called) "The fire of Māui," derived from that of Mau-ike. Ravea was a child of Uperu's; hence it is said, "The end of Ravea" (the end was with Ravea ?)

40. Māui came by way of the very rising of the sun to Iva-nui, to Iva-rai, to Iva-te-pukenga, to Iva-te-kirikiri, to Te Rauao,§ by Pau-motu, by Taiti, by Raiatea, to Uaine, to Porapora, to Taanga, to Morea, to Atiu—where is his knee—to Āuāu (Mangaia), and then he

\* Avaiki-runga, as explained in another tradition, includes the Hawaiian Islands.

† Vaii, or Waihi, the Tahitian name of the Hawaiian islands.

‡ This is Lanai Island, *vide ante*.

|| Pere is Hawaiian Pele, goddess of the volcanoes.

§ These are the Marquesan Islands.

arrived at Rarotonga, to search for the way to Avaiki. This is the meaning of that name—(it is) a road of the gods, where the gods collect; their house is at the base of that mountain. The door of that house, which is always open, is called Kati-enua. On account of the straining by Tangaroa when he went that way, it (is called) Rae-maru—it is the shade on the forehead of the many gods. The top of that mountain is Nga-varivari-te-tava. It was that mountain that Māui was in search of. He thought it still existed; but it was quite cut off by Au-make; nothing but the base remains. The place where Māui stood was on the stone; it was there where he looked at the mountain; he trod on the stone, hence it is said of it, “The footsteps of Māui.” It is at Te Tapirianga-a-Te-Aia; beyond there is (also) “The tongue of Pa”—it is there where is Māui’s footsteps. But the name of that place is not (now) known. Perhaps it is Te Au, perhaps Te Puta-au. He did not attempt anything with that mountain, because it had been finished by Au-make.\*

41. So Māui returned; he went from Rarotonga by way of the sunset on his return. He came by way of the sunrise to Rarotonga, and went to the leeward on his return; he went to conceal his body at Te Navao. This is all of the portion of the story of Māui that is known.

### E ARE-KORERO

NO TE AU TUPU-ARIKI, E TE AU PAPA-TAUNGA, MA TE AU  
TUPUNGA-MATAIAPŌ.

1. E Tāma! E te au ariki e! E te kau taunga! E te ui mataiapo tutara! ma te au komono! E tuatua teia ei akataka i to kotou au papa taunga. E to kotou tupuranga mataiapo, ma te ui komono me (? mei) roto mai i a Te Tumu e Papa—i te au kopu okotai ngauru ma varu, me (? mei) roto mai i te tumu okotai, koia oki te au tamariki na Te Tumu; kia kore tatou e pekapeka e, i te aka-maaraanga i to tatou metua taito, me (? mei) reira mai e tae ua mai ki teiane i tuatau, me (? mei) reira mai te au kopu-ariki, e tae ua mai ki a kotou na i teiane i tuatau. Kua ope te au papa-ariki, ma te au papa-taunga, e te kau-mataiapo tutara mei taito mai, i te mate.

2. E kare teia tuatua e akaputuia ki te vairanga okotai, ka kite tatou i teiane i te tikaanga, e te tika koreanga. Kua akakite kotoaia mai te tupuanga o tetai pae e te ngaroanga o tetai pae. E tenana, kua akakatoatoaia te pae i kitea ki te vairanga okotai ki roto ki teiane i are-korero. Kua akakiteia mai te mana o te au ariki ma te au mataiapo mei taito mai.

E tenana, E te ui ariki ra! kia kakau kotou e, kia mana; ka akakakau ana i a kotou ki te mana, ma te āriki atu i te ako a te

\* See the story of Au-make’s feat, J. P. S., vol. vii, p. 1.

Evangelia, ma te akamaaraara i te au mea ukauka (? rekareka) ta te au ariki taito i rave ana ki rungao i te tangata, e ki rungao i te enua katoa e pini-ua-ake.

4. Kua akakite katoaia mai te tuatua no tatou enua taito, me neke e me tupua roa mai ; koia oki ko Atia-pu-enua, ko Avaiki-te-varinga, ia, i te onenga o te enua i taito ko Ura.

5. Tera te akakite, kia kore e tupu te tauetono i a kotou. Ko te upoko karakia no runga i taua enua taito ra, ei akamarama i a tatou, kia kore to tatou ekoko. Ko Ka-uraura te ingoa o taua karakia ra.

6. Tera te upoko karakia :—

E kaura, kaura, kaura te puanga,  
Ko te puananga nei—e.  
E amouamou, e amou aitu  
Te atua i a Rongo ma Tane—e.

E tika oki E Rongo ma Tane ! i ura—  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te toro.

Ai ii Atia te pou enua ; i ura—  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te toro.

Ai ii Avaiki-te-varinga te pou enua ; i ura—  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te tōro.

Ai ii Iti-nui, te pou enua,  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te tōro.

Ai ii Papua, te pou enua,  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te tōro.

Ai ii Enua-kura, te pou enua,  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te tōro.

Ai ii Avaiki, te pou enua,  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te tōro.

Ai ii ko Kuporu, te pou enua,  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra te enua,  
I tupuranga, tupu ra e tōro.

E karakia roa teia.

7. E Tāma! e tuatua maata e te tu kēkē tei uipaia ki roto i teiane i tuatua are-korero, e tuatua tau oki kia tatau putuputuia e tatou ma ta tatou au tamariki, e ma te au uki katoa a miri atu, ma te irinaki tikai ki te Atua, ma te rave meitaki i ta te Atua au akauenga, kia tika tikai to te Atua anoano i a kotou e noo meitaki kotou ki runga i te enua nei. Auraka e akatupu kino. Kare rava te Atua e mareka i te kino, e kare oki o te kino e nooanga i mua i a ia. Kua kite oki tatou e, ko Jesu Mesia te pou o te enua i te ao katoa nei, e pini-ua-ake. Nona te enua ma tona ki katoa; e nona oki teia ta tatou e noo nei.

8. E te au mataiapo e! Auraka e moe, ka tu ki runga, ka uiui i to kotou uru, akamaunu i runga i a kotou; ka akakakau ana i a kotou ki te mana no ko mai i te Atua. Koi aranga tu ake ei te enua no kotou na i kino ei te enua ma te tangata. E me rave kotou i te mea tika na (?ra) e enua to kotou, e ka meitaki to kotou au uanga. E me akaruke ra kotou i a ia, ka akaruke katoa mai a ia i a kotou.

9. E Tāma e! E taku au taeake! Teia te anoano tikai o toku nei ngakau, ei oa Atua tikai to kotou, to te au mataiapo; e matakū i te Atua—i te kimianga i te meitaki, e i te akatikaanga i te ture tuatua tika rava a te Atua. Ko te mea ia e mou ei te enua no kotou. Auraka e tuku i to kotou mana ki raro, e kia takatakai uaia e te vaevae tangata. Akono meitakiia te ture. Ko te openga ia, e kakā ai te enua, e kakā ai te akarongo, e kakā ai te au angaanga ravarai. Kia mate te kino i a kotou i te meitake—auraka rava te kino e autu ki runga i te enua nei.

### E TUATUA NO MĀUI.

10. E tamaiti na Tangaroa; e tamaiti na Te Pupu; e tamaiti na Muu-maio; e tamaiti na Papa.

Anau akera ta Papa, ko Te Putarau, anau akera tana, ko Te Pore-o-ariki. Kua tāki aia i te rangi; kare i maranga i aia. Kua akaruke ua ki runga i te Kaoa. E miringao i aia, kua tupu a Ru; e tamaiti aia na Te Pupu—no te uanga aia no Te Ngataito-ariki. Kua tāki aia i te rangi, e (?i) runga i te Aoa e te Teve ma te Kape. Kua akaruke ua aia i te rangi ki runga i reira, kare i maranga i aia; i tuatuaia ai, “e takinga rangi a Ru,” e topaia tona ingoa ko Ru-toko-rangi.

11. E, i miringao i aia—i a Ru—kua tupu a Māui-itiki-itiki-a-Taranga. Teia te tuatua i a Māui: Kua noo a Tangaroa ki te enua ra ko Rangi-ura; e enua e kaiia e Te Mokoroa-i-ata e Tangaroa taua whenua ra—a Rangi-ura. Kare a Tangaroa e noo mou tika ana i taua enua ra; tera te noo mou tikai ko te tamaine ko Taa-kura. Ka noo ki Rangi-ura, ka aere ki Vai-ono ka noo ki reira, e me reira ki Avaiki, ki

o Rua-te-atonga, ka kapiti ki a 'Tupua-nui ma, ma Te Kura-akaipo ma ki te kou. Kua aere a Tangaroa i taua au enua ra e, e aere atura ki runga i te rangi; e me te rangi, kua aere mai ki Rangi-ura, e me Rangi-ura kua aere atura aia ki te kimi i nga tamaine, i a Poue-e-toro-ki-uta, e Poue-e-toro-ki-tai. Kua aravei atura aia i a Uero te aere maira mei Vaiau-te-ngangana mai. Kua ui maira a Uero ki a Tangaroa, "Ka aere koe ki ea?" Kua tuatua maira aia ki aia, "Ka aere atu au, ka kimi i aku tariki, i a Poue-e-toro-ki-uta, e Poue-e-toro-ki-tai." Kua karanga maira a Uero ki aia e, "E puke apinga taku i kite atu na, te koka ra nga etu i Vaiau-te-ngangana, ka kino, ka arae te mata o te papaka akonei."

12. Kua aere atura a Tangaroa i taua aerenga nona ra; e tae atura aia ki taua ngai ra kua rokoa maira aia e Te Mokoroa-i-ata ki reira. Kua kukume maira Te Mokoroa-i-ata i aia—kua opu atura aia i te ika ka apai ki runga ka pa kia mate. Kua kapiki maira a Tonga-iti ki Te Mokoroa-i-ata, "To iku! to iku! opukia mai ei te iku o te ika!" Ko nga vaeveae o Tangaroa, ka tarepaia e te iku o taua ika ra, u pu i a Tangaroa ki raro, e kua ora te ika. E ko te ika i ora ra, e koia oki i topa ra ki raro i te ika; ko te rau-nanueanga maira ia oki i te vaa o Te Atua-tini; e oti ra akera ai a Tangaroa i te akama; e i reira rai te tipapa ra te aro o Tangaroa ki raro, e vai atura rai i te papa, te ou rai i reira ki raro e, e vai atu i tai papa, e vai atu i tetai papa.

13. E tae ua atura ki Avaiki-te-varinga, noo atura aia ki reira, e roa tona nooanga ki Avaiki. Tera te kai mou na to Avaiki, e vari ua, ta ratou kai. Kua noo aia i a Ina, te tamaine a Vai-takere ei vaine nana. Kare ra e kai i Avaiki kia kai, mari ra ko te vari; 12 popo vari—e ono na te tane e ono nana. Ko te tane kare aia e kai i tana; ma te akara ua maira te metua ongoai i aia i te noo-ua-anga i te au ra katoa, ma te uiui mai ki te tamaine. Kua akakite atura te tamaine ki aia, "E kare ua e kai ana i ta maua kete kai." E tae akera ki tetai ra kua aere atura a Tangaroa e kite atura i tetai apinga teatea i roto i te one, kua rave maira. Te oi ra te vaine i te vari, kua titiri atura aia i taua ua teatea ra ki roto i taua vari, ta te vaine e oi ra; i tuatuaia e ui-ara-kakano taua ua teatea ra. E riro atura ei kai maata na taua ngutuare ra.

14. E tae akera ki tetai tuatau, kua karanga atura te metua, a Vai-takere, ki te tamaine, "E Maine! e mate au e tanu koe i aku ki runga i te urunga tikai ou, ki vao ake i te paepae. E kia po akonei i te tua-moe ai, tena ka parara ki runga i te are, te tomo ra koe ki vao, te rave maira ki roto i te are. Ko te kaka ia o te Kuru. E tae ki tetai tua-moe, tena ka paku, ko te popoure ia i te Kuru, e tomo rai koe ki vao e rave mai rai ki roto i te are. E i te popongi tatai-ata, tena ka paku, i reira te tomo ra koe ki vao, te rave maira ki roto i te are, ko te kai tikai ia." Ko te ikuikuanga teia a te metua ki te tamaine i tuatuaia ai, a ka mate ei aia ra.

15. E tae akera ki te rā i mate ei taua metua nona ra, kua tanu atura i aia ki te ngai i akatakaia ei tanumanga nona. E ngaro atura i te tanu taua metua nona ra, e po io ra i te tua-moe āiāi nei rai, kua parara i runga i te are, ko te rau-kuru ia; kua tiki ki vao, kua rave mai ki roto i te are. E kua tae ki tetai tua-moe, kua ngāē i vao, ko te kaka-kuru ia; kua tiki kua rave mai ki roto i te are. E roaroa ake, kua paku i vao, ko te popoure ia; kua tiki, kua rave mai ki roto i te are. E tae akera ki te tatai-ata, kua paku i vao; kua tiki, kua rave mai ki roto i te are. E ina! ko te kuru ia. Kua ina, kua akametua e ao akera, ka akara, kua taotao te rara e te kuru; ko te akaruke akera i te vari, ko te kai ua-o-raia ki te kuru—e kore akera te vari.

16. Kia popongi ake—tei te maunga to ratou kainga—kua kai ua-orai ratou i te kuru. Ko te kiri ra o te tatapaka ka titiri ki raro i te vai, te tere ra i runga i te vai ki tai. Te kitea maira e to tai, e kua apai atura taua paka-a-kuru ra ma te une-kuru ki te ariki, kia kite. Kua umere aia ma to Avaiki katoa; kua unga atura te ariki i te tangata ei kimi aere. E tae atura ratou ki te maunga, kitea atura ki o Ina. Kua oki maira ratou, kua akakite ki te ariki. Kua akaunga atura te ariki i a Avaiki katoatoa ei ko i taua kuru ra, e ei apai mai ki tai nei. Akaumuia maira taua kuru ra e Ro-ariki. E riro maira ki ona; no reira i kakauore ei. Kua aere te vaine a Vai-takere, a . . . e te pae tua ivi, e akamate atu; koia te ii, no reira i ngatata ua ana te ii. Ka rua kai tu ke ka kitea i Avaiki i aua nga kai e rua ra. Ngaro takiri atura taua kai viivii ra, ko te vari.

17. Kua noo iora a Tangaroa, kua eaea ngata rai te nooanga, e kua poroaki iora aia ki te vaine, “Ei kona koe, ka oki au; inara! kare i aku e tai ei au.” Kua tuatua maira te vaine ki aia, “Tena nga nuku ei kave i a koe, ko te nuku o te rata, e te nuku o te tupa. E kite akera aia i te reira tuatua, kua karanga atura, “Ka tiki; kia aere mai kia kite au.” Kua aere atu te oro, e riro maira ko te nuku o te rata. Kua akara aia, e kare e tau i aia, e varavara ua te vaevae. Kua karanga atura aia, “Akaokiia! kare e tau i aku.” Kua oki atura taua nuku, kua uri ki te are. Kua aere te oro i te nuku o te tupa i te varinga; kua aere maira taua nuku. E tae maira kua akara aia, kua tau i aia. Tera te mea i tau ei i aia, no te piri meitaki o te vaevae e te pine meitaki; e mea manea ua atura kia akara.

18. Kua oki a Tangaroa ki runga i te tupa o te varinga, kua apai taua tupa i a Tangaroa e(?)i runga i te tupa o Raro-nuku—kua tukua atura ki a ratou—ki te tupa o Raro-nuku. Kua peke i a ratou i te apai, e te tupa i Rangi-make. E tuku atura ki a ratou, kua apai te tupa o Rangi-make i aia e tae mai ki teia rangi e nooia e tatou nei, titiri ua maira te tupa i aia i runga nei. Otira ai, kare ua e tuatua. Kua akaeumiumi ua iora aia i aia ua-o-rai, “Ka akapeea ua akera au, kua akaruke pu-apinga-kore ua mai nei te tupa i aku, kare ua mai nei

e unuanga mai." Kua rave aia i te poro kua miri ki te rima, kua iotura i te tupa; e kite akera te tupa i te reira kua tuatua akera, "Eaa akera teia i aruia mai ei tatou, ko to tatou mate teia!" Kua oki mai i te tupa i runga i te pae vaarua, e kua ui maira te tupa ki aia, "Ko te aia?" Kua karanga atura a Tangaroa ki te tupa, "Kua eumiumi ua au, kare ua aku tuatua." Kua tuatua maira te tupa ki aia, "Ketua te one; te toka; te rakau, e tae ua atu koe ki to te tangata." Ko te tuatua ia a te tupa, te oki ra te tupa, te aere ra. Anga akera a Tangaroa, te rave ra i ta te tupa i akakite maira. Te anau maira te au mea katoa e totoro aere ua i runga i te enua nei, e manganui.

19. E kake atura aia ki runga ki te maunga, e kite atura aia i te vaine a Ataranga, i a Vaine-uenga, te aere maira ki te vai i te pāi i te avatea. Kua aere atura aia ki taua vaine ra, kua kukume atura, e rauka e, te aere ra ki mua vai; te moe ra ki reira. Te tumu ra i te pe'e:—

I rokoa a Uenga e,  
E aa Taranga—e,  
Meitaki te vai—e,  
E pua inu ariki—  
E vai meitaki—e,  
I rokoa ra ki runga—  
Tei runga i a vairanga.  
I rokoa ra ki raro i a vairanga—  
Ka piri atu, ka moe oki,  
Te vaine ma te tane—e—  
Ki koukou ariki—  
Meitaki te vai—e—  
E pua inu ariki—  
E vai meitaki—e—  
E pua inu ariki,  
E vai koukou—e.

20. E, kia oti te pe'e, kua ui ki te vaine e, "Teiea a Ataranga?" Kua tuatua maira te vaine, "Kua aere ki taatai." Kua tuatua a Tangaroa ki te vaine, "E rua ika a Ataranga, e taraao tetai e auru tetai; e kia tae mai e ui koe, 'Eia aa ika.' Tena ka tuatua mai ki a koe e, 'E rua aku ika, na Tongaiti tetai, na Tangaroa tetai, e puke ika tapu anake naaku.' Atira e karanga atu koe, 'E omai naku, e te meika-ora, e te turita ei kinaki.'" Kia oti taua tuatua ra kua aere atura te Vaine-uenga ki to raua ngutuare ma te tane. Aere atura a Tangaroa ki runga i te rangi.

21. E, kua kake maira Ataranga mei taatai mai; kua ui atura te vaine ki a Ataranga, "Ei aa aa ika?" Kua akakite maira te tane, "E rua ai aku ika, na Tongaiti ma Tangaroa, e auru tetai, e taraao tetai." Kua pati mai te vaine, "E omai naku nga ika, kotikoti mai naku kia kai au, e te turita atura ei kinaki." Kua karanga atura te tane ki aia, "E kai ana koe i ena nga ika ma tena meika?" Kua

aro mai rai te vaine, e akatika ua rai te tane e te kotikoti mai ua ra, omai kia kai, e te kotikoti ra i te meika, e te tunu ra, e omai kia ai, e te kai ra. E kia pou, kua tae ki te āiāi, i reira kua aoaokaiia ra te vaine i taua āiāi ra; kare akera i puia te āi, no te tumatetenga taua āiāi ra. Kua akara maira a Tangaroa i runga i te rangi, e kare te rai i ka te āi i te are o Ataranga ma te vaine; kua unga maira aia nga orooro nana—i a Roio e Roake—kia aere mai raua kia atoro e, o te aa i kore ei e ka te āi i to raua are. Kare i mamia kua tae mai ua ki raro nei, kua kapiki maira raua ki a Ataranga, “E Ataranga!” Kua iio atura aia, “Teia au!” Kua tuatua maira raua ki aia, “E aa i kore ei e āi i to korua are?” Kua tuatua maira aia ki aia, “Kua maki taku vaine, no nga ika tapu a Tongaiti e Tangaroa, a te meika i keinga nei e ia; ko te mea ia i makiia aia.” Kua oki iura raua ki runga, kua akakite ki a Tangaroa. Kua ui maira aia ki raua, na-ko-maira, “Teiea?” Kua akakite atura raua ki aia, “E aki te vaine, e aoaokaiia no nga ika tapu a korua, ma te meika makiia ai aia.” E kite akera a Tangaroa, i te reira tuatua, kua tu kera aia ki runga, kua eke maira ki raro nei; kua kapiki maira, “E taranga e! teiea to vaine?” Kua tuatua maira aia ki aia, “Teia! ua maki!” Kua tomo atura a Tangaroa ki roto, kua rave maira i te iine ki runga i te uuā nona ra, e kua akaanau iora i te tamaiti; e kia pa te tamaiti kua una iora aia i taua tamaiti ra, kare i akakiteia ki Ataranga. E kia oti te akaanauanga, kua tuku atura aia i te vaine i te tane, kua na-ko-atura, “Tera te vaine, e maro-toto ua; kare maki.”

22. Kua rave akera a Tangaroa i te tamaiti, kua apai, e aere atura; ua tuku atura ki a Te Iiri e Te Rarama. Kua rave maira raua i taua maiti ra; kare ra o raua u i te angai, kua apai atura raua i te maiti, kua tuku atura ki roto i tetai ana, kia inuina ua i te vai e etāe mai i roto i te mato, vao ua atura i reira taua tamaiti ra kia inuina ua i te vai.

23. Aere atura a Tangaroa ki runga i te akakite ki a Rongo ma tane, “E tamaiti taku!” Kua ui maira raua ki aia, “Naai taau maiti?” Kua akakite atura aia e, “Na Ataranga; e tamaiti keia a naku, ei ranga i taku ua i taku titirianga ia e Te Mokoroa-i-ata ki ro. E teiane, taku tuatua ki a korua, ka aere tatou ka topa i tetai ngoa, e ka tari i tetai epaepa i taku tamaiti.” Teia te pe'e:—

E Rongo ua! E Tane e!  
Tutuia tetai epa i taku—  
I taku tama, e iki,  
E upoko, e rangi,  
Epa mai te tama ki vao  
E Tu-marō-kumi, Tu-marō-anga—e.  
E te au ariki o te rangi—e—  
Te tari mai tetai epa,

I taku tama, e iki—e—  
 E upoko, e rangi,  
 Epa mai te tama ki vao—e—  
 E iki e, e upoko, e rangi,  
 Epa mai e.

E Rongo ua! E Tane e!  
 Te taria mai tetai epa  
 I taku tama e,  
 Tu-marō-kumi e—  
 Tu-marō-anga—e—  
 Ko te Keu nui,  
 E totoro i Oravaru—e—  
 Te taria mai tetai epa  
 I taku tama, e iki—e—  
 E upoko, e rangi;  
 Epa mai te tama ki vao—e—  
 E iki e, e upoko oki,  
 E rue, e rangi,  
 Epa mai—e.

24. E oti akera te reira, kua akatakataka iora ratou i te ingoa i taua tamaiti ra; kua topa a Tangaroa i tana ingoa ko Māui, no māuianga a raua ma Te Mokoroa-i-ata. Kua topa a Rongo ma Tane a Rua-nuku, ma Tu, i ta ratou ingoa ko Totoro-ngaro-oa.

25. Kua pakari ra taua tamaiti ra i roto i te ana, kua totoro ngaro-ao atura ratou ki taua tamaiti ra, kia kite ratou i tona pakari. Tera te aiteanga i taua totoro-ngaro ra, no te motoro ngaroanga Tangaroa i a Te Vaine-Uenga ki raro ki te vai. Teia te akaaerenga i taua totoro-ngaro ra:—

Totoro-ngaro-oa  
 Totoro-ngaro-oa  
 Avini mai, avana mai,  
 Akua e tu, tu marau  
 E rongo i a Araroa, i a Ara-au,  
 Me te rangi i oa Ava-poto  
 I te tauanga-a-kai,  
 E Rongo! kia toutou maira koe,  
 E Māui e! koai ra matou?

26. Kua akakite maira a Māui i to ratou au ingoa, e tana to meitakianga mai i to ratou au ingoa—"Ko Rongo koe. Ko Tane koe. Ko Rua-nuku koe. Ko Tu koe. Ko Tangaroa koe." Kua akarakanua iora ratou, ratou ua-o-rai, na-ko-akera, "Noea ua akera te kio o teia tamaiti i a tatou, e to tatou au ingoa?" (Tera te apii o taua tamaiti ra, ko Tonga-iti.)

27. Kua kapiki atura ratou ki taua tamaiti ra, "E Māui e! ka tana ra koe ki runga! Māui e! ka tu ra koe ki runga!" Kua tu a Māui ki runga, kua peke i aia te mato, kua maranga ki runga; no te mea kua o aere te porī nona, ki roto i te akapikapi mato; kua marang

i aia te mato ki runga. Kua rere a Te Atu-apai, kua tāpu, auraka aia e tu ki runga. Kua rere a Ngaua ki runga, kua tāpu, kare i rauka. Ko tona tuanga ra ia ki runga e u atura te mimiti ki te rangi, apai katoa atura aia i te rangi kia teitei roa ki runga. Kua ruru aia i te mato i runga i aia ma te toka, pueu-rikiroki atura te tangata i runga i aia i te tāpu aere, aua aia e tu ki runga; kua pueu ke ia, pueu ke. Kua kapiki mai tetai pae i te kakuanga e, “E Māui! kua veruveru to pakuivi!” Ko te toka i runga i aia kia ope i te ruru e ia; kia taka meitaki tona tu; ina ra, kia kitea tikai e varu mimiti mei roto i te toka, me te ui i roto i te mato; rapa ke, rapa ke, tikitiki ke, tikitiki ke. Kare e, ko te upoko anake te raparapa aere, ko te tino katoatoa; tiki ke atu rai; puku ke ake rai; rapa ke maira. No reira i tuatuaia ei, “E ko Māui-itikitiki-a-Taranga” ia ai, no taua tiki keanga ra.

28. Kua oti ia angaanga i a Māui te rave, kua teitei te rangi ki runga roa, kua akara aia, kua meitaki ia. Kua tiki atura aia i te anau matangi a Raka-maomao;\* i te tiu, i te parapu—ko nga puti ia a Raka-maomao—ko te muri, ko te tonga—ko nga maanga ia—ko te maoake, ko te ariki ia o te au matangi rava rai; ko te akarua-tu, e te tokerau raua ia; na ratou i akamanea i te rangi. Kia akara aia i te reira, kua meitaki; kua tiki atura aia i te au tamaine matangi a Raka-maomao rai, ei akameitaki i te rangi; ko te kavakava-akarua e te tokerau-ma-akarua—ko nga tuaine ia no te akarua; ko te tokerau-ngae e te tokerau-tai—ko nga tuaine ia no te tokerau—ko te raki, ko te tuaine ia no te iku; ko te iku-kaka, ko te tuaine ia no te tiu; ko te uru-tonga, ko te tuaine ia no te parapu; ko te tonga-opue, ko te tuaine ia no te tonga; ko te marangai, ko te tuaine ia no te miri; ko te maoake-opue, ko te tuaine ia no te maoake.

29. Ko te au ariki ma to ratou au matangi:—

Ko Tou-tika ma tona matangi e maoake.  
 Ko Tangiia ma tona matangi e muri.  
 Ko Tongaiti, ko tona matangi e tonga.  
 Ko Tu-karo, ko tona matangi e parapu.  
 Ko Kau-kura, tona matangi e tiu.  
 Ko Rua-nuku, tona matangi e iku.  
 Ko Rongo ma Uenga to raua matangi e tokerau.  
 Ko Maru-mamao, tona matangi e akarua.

Maoake au a matangi, e aru atu au,  
 E tuku atu koe e ka oki mai.  
 E maoake au a matangi e—  
 E ariki ei Tou-tika,

\* Ko Raka-moamoa ia te ingoa i roto i te puka a Te Ariki-tara-are. Kareka ko te ingoa tikai ko Raka-maomao ia, ki ta te tangata katoatoa o Te Moana-nui-a-Kiva, e pine-ua-ake; i Havaii mai, tae atu ana ki Nu-Tireni.—TRANSLATOR.

Ko tona tini, ko tona mano,  
 Nona ia matangi—e—  
 E maoake-tu e aru atu au,  
 E tuku atu koe ka oki mai—e—  
 Kua rirerire, tuku ake te tama,  
 Ka oki mai ake—e.

Ko te muri au a matangi, e aru atu au,  
 Tukua atu koe e ka oki mai—e—  
 Ko te muri au a matangi—e—  
 E ariki ei Tangiia.  
 E muri-marangai e aru atu au,  
 E tuku atu koe e ka oki mai,  
 E kua rirerire, tuku ake te tama  
 Ka oki mai ake—e.

E tonga au a matangi, e aru atu au,  
 E tuku atu koe ka oki mai—e—  
 Ko te tonga au a matangi—e—  
 E ariki ei Tonga-iti ra,  
 Tona tini, tona mano,  
 Nona ia matangi e—  
 E tonga-tu e aru atu au,  
 E tukua atu koe ka oki mai—e—  
 Kua rirerire, tuku ake te tama,  
 Ka oki mai ake—e.

E parapu au a matangi, e aru atu au  
 E tuku atu koe, ka oki mai,  
 E parapu au a matangi—e—  
 E ariki ei a Kau-kura ra.  
 Tona tini, tona mano,  
 Nona ia matangi.  
 E parapu e aru atu au,  
 E tuku atu koe ka oki mai—e—  
 Kua rirerire, tuku ake te tama,  
 Ka oki mai ake—e.

Ko te tiu au a matangi, e aru atu au,  
 E tuku atu koe ka oki mai, ei,  
 E ko te tiu au a matangi,  
 E ariki ei a Tavake,  
 Tona tini, tona mano,  
 Nona ia matangi.  
 E tiu-parapu e aru atu au,  
 E tuku atu koe ka oki mai, ei,  
 Kua rirerire, tuku ake te tama,  
 Ka oki mai ake—e.

Ko te iku au a matangi, e aru atu au,  
 E tuku atu koe ka oki mai—e—  
 Ko te iku au a matangi,  
 E ariki ei Tangaroa ra,  
 Tona tini, tona mano ra,  
 E matangi-iku-tiroa e aru atu au  
 E tuku atu koe ka oki mai ei,  
 Kua rirerire, tuku ake te tama,  
 Ka oki mai ake—e,

E tokerau au a matangi e aru atu au,  
 E tukua ake koe ka oki mai—e—  
 E tokerau au a matangi,  
 E ariki ei Uenga ra,  
 Tōna tini, tōna mano,  
 Nōna ia matangi.  
 E tokerau-ngae e aru atu au,  
 E tukua atu koe ka oki mai—e—  
 Kua rirerire, tuku ake te tama  
 Ka oki mai ake—e.

E akarua au a matangi e aru atu au,  
 E tukua atu koe e ka oki mai,  
 E akarua au a matangi,  
 E ariki ei Maru-mamao ra,  
 Tōna tini, tōna mano,  
 Nōna ia matangi.  
 E akarua-tu e aru atu au,  
 E tuku atu koe ka oki mai—e—  
 Kua rirerire, tuku ake te tama  
 Ka oki mai ake—e.

No te tama a Tu-Rarotonga teia pa pee — no Te Tiura-a-te-akurama.

30. Kua oti tetai pae o ta Māui angaanga ra, e te aere nei aia ki te rave i tetai pae, koia ko te kimi i Te Mokoroa-i-ata. Kua aere maira aia mei Avaiki mai e tae maira aia ki Rangi-ura; kua aere ki tera ngai, ki tera ngai, ki tera enua, ki tera enua, e pini ua ake te ao katoa nei.

31. Kua noo a Are-ariki i Tonga-reva ma tana tama, ko Toa tona ingoa. Mei Tonga-reva kua aere mai ki Rarotonga nei ma te vaine e te tamaiti. Ko Takareu te vaine, koia Takareu i Takamoa ra i Rarotonga nei. Kua akaruke nga matau i Tonga-reva, kua tukua e te tamaiti—e Toa—te matau ki raro i te tai. Kua akaunga atura a Are-ariki i te tamaiti, i a Toa ei tiki i nga matau ki Tonga-reva. Kua aere atura a Toa, e tae atura ki Tonga-reva kua rave maira aia i nga matau, kua ii aere mai i te ika, kua ii iora tana matau ki tetai apinga i raro i te moana. Kua uti maira ki runga, e ina! e apinga manga-manga. Kua vao aia, kua akaruke, kua pouto, te oki maira ki Rarotonga i te akakite ki te metua, “E apinga taku i kite, i piri mai ki te mai ki te matau, e apinga mangamanga; kua akaruke au i nga matau.” Kua karanga maira te metua ki a Toa, “E oki ra, toia ki runga; e enua tena.” Te oki ra te tama. Tera ka oki atu, kua toia e Māui ki runga, e enua! Kua putao iora raua ko Māui i taua enua ra. I taua etauanga no raua ra i motumotu ei taua enua ra i te takatakai a Māui ki te tapuae—e toru atura motuanga, ko Mani-iki, ko Raka-anga, ko Tu-kao. E enua okotai tikai taua enua ra i mua-tangana.

## 32. Tera te pe'e a Toa no taua enua ra:—

Ko taku tautai ko Mani-iki e, ki au—e—  
 Ka tute ake te oa mai nei,  
 E okotai matareka ra Mani-iki  
 Ko taku ra, ko taku tautai  
 Iti ki uta o te pae one e—  
 E taa au na runga, e moe au ra,  
 Ki tua ra Mani-iki e, ki au e—  
 Ka tute ake te oa mai nei—e—  
 E okotai matareka ra Mani-iki  
 A kia ariki koia—e.

Kua oongi iora raua i ta raua tamaki, e oti akera, aere atura a Māui, oki maira a Toa ki Rarotonga nei i te akakite ki te metua e—  
 “Kua riro mai te enua ki runga i a Māui, e kua motumotu i te takai takai i a Māui ki te tapuae.”

34. Kua aere atura a Māui ki te kimi rai i te ika, e kitea ei tetahi enua rai tei Tonga, ko Tonga-ake te ingoa, no raro i te tai. Te iia raua e Māui, te riro maira ki runga ei enua. E mou ia enua, akaruke iora, aere atura aia ki Rangi-raro. E kitea atura e ia nga ika ki reira, e rua; kua apai mai ki Rangi-ura; kua tupu iora i te iku i repaia ai te metua ra, a Tangaroa. Kua apai atura ia raua. Ko nga ika rava rai e rua, kua apaiia ki te rangi na Rongo ma Tane. Koia nga ika e akaraia nei i runga i te rangi, i te au po katoa. Ko nga ika ana te akaupoko ki nga rua-matangi—kua kitea i reira, e ka riro te matangi ki reira; me akaupoko te mimiti o nga ika ki te itinga o te rā ra, ka riro ki te maoake te matangi. Pera katoa te tike, kua tiritiri te tike a te unga ki te tokerau, ka riro te matangi ki te maoake; pera rava rai ki te au matangi katoa.

35. Kia mate aua nga ika ra, kua ukea te umu o te metua, i te repaanga a aua nga ika ra. Aere atura aia ki te pa enua rava rai i te uke aere i te umu o te metua—a Tangaroa. Kia ope rava i aia te uke, auraka rava tetahi kia toe, e aere atura aia ki Avaiki-runga. E tae atura aia ki Avaiki-runga, kua aere atura aia ki o tetahi vaine, ko Mau-ike tona ingoa, koia te pu o te āi, ko tei auanga ia nei, “E ko te āi a Mau-ike.” Kua pati atura aia i te āi ki aia, kua omai ra aia i te ngarau-āi nana. E kare akera aia i rave i te reira. Kua pati ra aia ki te āi i te rae, kua oronga mai aia i te āi i te rae, ko te potonga rakau ki a Māui. Kua apii maira i te ravenga e rauka mai ei te āi, no roto i taua potonga rakau ra i aia, koia kia pata-ou ki te rae e rauka ai te āi. E rauka maira te āi i aia, kua akara iora aia ki te pae umu, te ututua ua ra te tuitui. Kua rave maira aia, kua ikiiki aere atura aia na te ara o te Ro, kua iiki maira te Ro ki runga i aia, kua mama atura aia i te tuitui, kua pei atura ki te Ro, kua mumu atura te Ro ki reira, kare atura i piri mai ki aia.

36. Teia te tu no te au tapaeru o Avaiki-runga: Ko Mau-ike, ko uto-kura, ko Taringa-varu-kao-uouo, e ui tapaeru ariki anake ratou. E i to Māui taeanga atu ki reira tei i a ratou te mana i a Avaiki toatoa. E enua okotai tikai taua enua ra i muatangana; e i te aianga a Māui i te rangi e te mato i runga i aia i te teiaa o tana ai, i te kokakokaanga i ona vaevae—kua takai tona vaevae katau Iti-nui—kua motumotu ia enua; kua takai te vaevae kau i ki i-rai, kua motu ia enua, kua takai ki Avaiki-runga kua motumotu ia kua, kua takataka ke.

37. Ko te akaraanga ia a Tonga-iti i aia, ko te kapikianga mai ia, E Māui e! kua oti; ka motu koe. Kua ngunungunu koe, e kua vikavi; ka motu koe.” Kua oti ua, kua oti ua: ko te tukunga i a Māui i te rangi. E teiane, te aere nei aia ki reira ki te tiki i te āi; e, ko te āi anake, ko te āi e te ui-tatau, koia te tata.

38. Kua topa aia i tetai ingoa i taua enua ra, ko Māuiui. Tera te no taua ingoa ra ko te māuiuianga ōna i te apaianga i te rangi. koia i aere na te ara o te Ro ra. Kua topa aia i tetai ingoa ko Vaii, o te vaiianga a te Ro i aia. Kua topa aia i tetai ingoa ko Ngangai, koia te ui-tatauanga. Kua topa aia i tetai ingoa ko Te Aro-mar-o-pipi a Kai. Te vai atura tetai au angaanga nana i reira—kare i kitea.

39. Kua aere maira aia mei reira mai, kua taoi maira i te āi e t ui-tatau; aere atura aia ki te openga i o Uperu noo atura ki reira. Kua ika iora i te āi ei tau i te kai a te tamaine a Uperu, e kua akamata te ui-tatau ki reira, koia te tata. Kua vao rai i te āi ki reira, kua ere maira aia, kua taruru aere ki te au rakau rava rai ki te āi, koia te huka i te tangata na roto i te ou-pata, koia te tuatuaia, i “Te āi a Mau-ike,” e “Te āi a Pere.” E tamaine a Pere na Mau-ike; i teiane, o “Te āi a Māui.” Na roto mai i ta Mau-ike. Ko Ravea e tamaiti na Uperu, koia tei tuatuaia e, ko “Te ope i a Ravea.”

40. Kua aere maira a Māui na te itinga mai rai o te ra ki Iva-nui, i Iva-rai, ki Iva-te-pukenga, ki Te Rauao, ki Iva-te-kirikiri, na te au-motu, na Taiti mai, na Raiatea mai, ki Uaine, ki Porapora, ki Taanga, ki Morea, ki Atiu—tei reira tona turi; ki Āuāu; kua tae mai ia ki Rarotonga nei ki te kimi i te ara ki Avaiki. Tera te tu o te reira ingoa, e ara no nga atua, ko te mumuanga o te au atua ki reira; o te are i roto i te tumu o taua maunga ra. Ko te ngutupa o taua re ra te tuera ua ra, ko Kati-enua. No te akatukiakiaanga i a Tangaroa i tona aereanga na reirao ko Raemaru—ko te marumaru te rae o te atua tini. Ko te take i taua maunga ra ko Nga-varivari-e-tava ia. Ko taua maunga nei ta Māui i kimi aere mai nei, i ana ai, e vai nei. Tera kua motu takere i a Au-make, ko te tumu ua te vai nei. Ko te turanga o Māui koia tei runga i te toka; ko reira aia i te karakaraanga i taua maunga ra; i takai aia ki runga i te toka, koia tei tuatuaia e, ko “Te tapuae-o-Māui,” tei “Te Tapirianga o Te Aia,”

tei reirao i "Te Arero o Pa" ra. Tei reira taua tapuae ra o Māui. Ina ra ko te ingoa o taua ngai ra, kare i kitea; ko "Te Au" ainei i me te "Putau" ainei. Kare akera aia i angaanga ki taua maunara, no te mea, kua oti i a Au-make i te rave.

41. Ko te oki atura ia o Māui, e aere atura aia mei Rarotonga na te opunga atura aia o te rā, i te okianga atu. I na te itianga maunara aia o te rā i te aereanga mai ki Rarotonga nei, e te na raro nei aia i te okianga, ka aere aia ka uuna i tona kopapa ki Te Na-vao. Oti ra i te pae i kitea i te tuatua i a Māui.



## ATUA MAORI.

BY THE REV. T. G. HAMMOND.

IN attempting this paper I am aware of the difficulties such a study presents, and I am by no means sanguine of adding much to that already known. If I succeed in stimulating others to write up phases of this question, as yet little discussed, I shall be amply repaid for the time spent in writing this paper.

It is no part of my present intention to record the names of the heathen deities of the West Coast tribes. They are as numerous and their names as euphonious as the deities of other tribes.

I am more concerned to set forth the ideas the Maori of old attached to the term *atua*, and those recognised manifestations which the term *atua* presented to the understanding of an old Maori, instructed in the mysteries of his race.

The Maori, in relation to his superstitions and traditional lore, was highly conservative. All information was in the custody of an order of men—the *ariki*s—whose duty it was to guard that knowledge most sacredly, and to communicate it only to those entitled by birth to receive it, and only then under most exclusive circumstances.

There was also the tribal or national pride that scorned to communicate such sacred knowledge to persons of another tribe, or of a rival religion, more especially as the Missionaries uniformly impressed the Maoris with the idea that all contact or intercourse with heathen superstition was idle and wicked, and consequently to be shunned, as highly displeasing to God. Added to this, there was the fear, natural to the Maori, of the *atua*—amounting to a dread—resulting from his breeding and the tragic character of heathen Maori life. So great indeed was the dread the average Maori felt at the mere naming of certain *atuas*, that it could only be permitted after due preparation, and then in the *whare-kura* or *whare-wananga* of the tribe. In fact it was also considered bad behaviour to discuss the names of ancestors indiscriminately or during the usual meal. These were real difficulties in the way of obtaining information as to the subtle notions respecting the *atua*, as understood by the learned heathen Maori.

The Maori of to-day is more communicative, but as Bible reading has exerted a large influence on the Maori mind, opinions now need to be very carefully accepted.

In our endeavour to arrive at just the old Maori thought respecting the *atua*, we may be allowed to analyze the word itself; and in doing so we shall find that which is directly in keeping with the expressed opinions of old Maoris to-day, who claim to know the thoughts of old.

*A* signifies the present and progression, as in the common  
*a, a, a*, and also the future;

*A* conveys the idea of power of force, in forcing away or driving  
from;

*A* is also the root-word of *ako* and *ariki*, both associated with  
knowledge;

*Tua* signifies the past; that behind.

There is, therefore, without any unnatural strain upon the word, conveyed the idea of a being representing past, present, and future, and possessing knowledge and power. The conception of one Supreme Being is embodied in the works of the late John White, vol. ii, page 2: "Io is really the God; He made the heavens and the earth."\*

To follow the Maori in the manifold concretions, this conception of one God—"the maker of the heavens and the earth"—has taken in his history, would be to record the deification of ancestors, of animals, creeping things, of the fish of the sea, of the birds of the air—even of images, weapons, trees, and stones—in a word, to descend to that from which the mind recoils from as rankest absurdity. To indicate how possibly all this god-making came about is my next duty.

As I have already written, the *ariki*s were the custodians of all ancient knowledge. These *ariki*s were usually from among the best families. The eldest brother of the oldest families ranked as *tumu-whakarae*, or king. The younger brother, if suitable by force and intelligence, took the position of *ariki*, or priest; and it generally prevailed that the son succeeded to the father's position. Both positions are indicated in the following proverbs:—

Ka haere te pipi ai he,  
Ka noho te tumu-whakarae.

Persons of no importance may go from home,  
But the king, *tumu-whakarae*, remains at home.†

\* On the subject of Io, as the Supreme God of the Maori, a good deal could be said by a very limited number of our members. But they, we think, with the deep sympathy the old Pakeha Maori had with his teachers, remain silent, feeling that there are certain subjects so extremely sacred to the Maori of old that it is in them a sacrilege to speak. But *taihoa*!—EDITORS.

† Free translation.

and the following as indicating the existence of an order of men for whom it was right to make provision :—

Ko te uri o Te Aho\*  
Te kai te mahia,  
Te waka te haua,  
Te kupenga te taia.

For the descendants of Te Aho

You must provide food, canoes, and fishing-nets.†

The initiation of young men to the office of *ariki*s took place in early manhood, and was carried out under the most solemn circumstances.

In connection with the position of *ariki*, and committed to the care of the *ariki*s, were certain insignia known as *kura*. The *kura* in its substantive form was rarely spoken of, and is but imperfectly understood, but enough is known to suggest that probably it was a collection of beautiful stones, or a charm or heirloom. I do not think it always took the same form. It was, however, usually deposited in a *whatu*, or hollow stone, and consulted for purposes of divination. The possession of the *kura* was always associated with corresponding knowledge and supernatural power. The common definition in answer to the question, "What is a *kura*?" is "It is *atauranga*" (knowledge). Among the various functions performed by those who possessed the *kura*, was the consecration of certain objects, constituting them *atuas*. It was a custom to deposit *manea* on either side of the rivers, in order to make provision for the constant fishing expeditions, and these were rendered powerful, or *atuas*, by the incantations of the *ariki*s. It has been the custom of the tribes of the West Coast to fashion images in stone and in wood, and these were also submitted to the process and rendered *atuas*; and to these *atuas* might be said certain incantations. It was necessary to protect *pas*, plantations, and certain districts from the trespasses of enemies, and this was sought to be secured by depositing previously consecrated stones, images, or land-marks in good positions, in order to destroy enemies. In the vicinity of Rahotu, Taranaki, several large stones are marked curiously—probably for some such purpose—this being the work of those men to whom was committed the mystery of the *kura*. Intimately associated with the *ariki*s were *whungas*, who assisted in these occult functions, and were employed in repeating *karakias* (incantations) on important and state occasions; but, as I understand the distinction of the *tohunga* and *ariki*, the latter was the lineal custodian of sacred lore and of the *kura*, while the former was only a skilled person, either in sorceries, agriculture, or handy-work of any kind, not necessarily having any

\* An ancestor of the Hokianga people.

† Formerly no request was denied Te Uri o te Aho.

*mana* derived or handed down from his ancestors.\* There were always pretentious men, as there are to-day, hankering after a chief's notoriety, who exercised their own *maui* or *makutu* (sorceries), which were more or less a nuisance or a benefit, accordingly as they exercised their power against friend or foe. But it was to the *ariki* the men who possessed the *kuia* (the true power or knowledge), that the people looked in the time of tribal difficulty.

The *ariki*s having the power to consecrate *atuas*, had also the power to *whakanoa* (destroy) the power of the *atuas*, which power was sometimes exercised. If it were found that any particular *atua*, or image, was doing injury to the people, this would necessitate his destruction, which would be accomplished by cooking some food, and putting the *atua* in the fire while the food was being cooked. Each member of the tribe would partake of a portion of the food, the *ariki* having repeated the necessary incantations. Ever after, that particular *atua*, or image, would be powerless for evil. The destruction of *atuas* has been on several occasions accomplished in the vicinity of Patea, and that within the memory of persons now living. The much dreaded Waiotuere, having caused great trouble, was placed in a fire and broke in pieces with an explosion. He was rather a disgusting looking *atua*, made of reddish stone, and is credited with having done a great deal of mischief, if we may rely on the testimony of those who participated in his destruction.

I am aware there are both Europeans and Maoris who contend that the Maoris had no idols. The testimony of very many Maoris who know of what they affirm and the testimony of accompanying stone images are sufficient to answer this contention. If, having *whakapakoko* images, in wood and stone, and constantly offering incantations to them constitutes idolatry, then the Maoris of the coast were idolaters. At the same time, it is only just to state that had the question been put regarding one of these images: "Is this Maru?"† the reply would have been, "No; this represents Maru," and I have no doubt that "Maru," to the mind of the best instructed men of old, represented an *atua* whose name was so sacred that they dare not mention his name. I also dare to suggest that this will be the explanation of all idolatry when rightly understood and justly interpreted.

In conclusion, I may add that my experience, such as it is, among the descendants of the Aotea migration and among some learned men in Ngapuhi inclines me strongly to the opinion that the Maori in his remotest past started in the race of existence with some knowledge of one Supreme God, and has allowed successive environments to make that knowledge tyranny rather than freedom, death rather than life.

\* In this we cannot agree with the author. We know of several families in which the office of *tohunga* has been handed down from father to son from the remote past.—EDITORS.

† The principal deity of the Aotea migration.



## NOTES ON MAORI MYTHOLOGY.

BY ELSDON BEST.

### THE ORIGIN AND PERSONIFICATION OF THE HEAVENLY BODIES, &c.

IN studying the mythology of the Maori race, we cannot but be struck by the general personification or allegorization of natural phenomena, the heavenly bodies, fire, mountains, &c., which obtains in that ancient but unwritten collection of old time lore. As a mythopœtic people, the Maori can assuredly claim to rank with any nation, ancient or modern, of whose system of mythology we have any knowledge.

The collection and perusal of divers fragments of ancient history, mythology and folk lore, has led to the extraction from such matter of the following notes on the above subject, which notes, albeit somewhat crudely arranged, may be of some interest to students of Comparative Mythology.

It has been frequently stated that the Maori has no conception of abstract ideas or metaphysical reasoning, that he is utterly incapable of philosophical speculation, that his mental abilities are conspicuous chiefly by their absence. A study of Maori mythology and of their belief in the spiritual nature or essences of man, should tend to destroy the above belief, and at some future time we will endeavour to assist in such destruction. The esoteric knowledge of the Maori *hohunga* (priest, wise man), has not yet been treated of at any length. The mystic rites and occult sciences, by means of which the priests of yore obtained such an ascendancy over the tribe, are matters of great interest, and, although much is for ever lost, yet is there also much which might yet be placed on record and thus preserved. The

Maori system of ethics may not have been of a high standard, yet the strange rite known as *Ka-mahunu* was the token of a striving seeking for some higher or better power than brute force, in order to preserve moral discipline in the tribe.

The neolithic Maori has for centuries been groping his way in the subjective world in order to gain some knowledge of the mystery of life, of natural phenomena, of the origin of things. Throughout the realms of psychology, psychomancy, oneirology, ontology, eschatology and other dimly lighted regions, we find the faint trails of his progress. Faint indeed are many of those trails, and overgrown by the weeds of ignorance and superstition, yet is it well to know that he has trod them, although the gloom remained unpierced by any searchlight of Western knowledge.

We will now proceed to speak of the personification of the heavenly bodies, of the seasons, of trees, of stones, of fire, of food, of wine &c. Also of the heavenly bodies, wind, mountain, &c., as being endowed with the powers of speech, of locomotion and of generation. And of the origin of man from Mother Earth, together with other singular beliefs of the old time Maori.

#### MAORI COSMOGONY AND ANTHROPOGENY.

According to the ancient Maori belief, Rangi and Papa, or Heaven and Earth, as well as man, the heavenly bodies, trees, stones, water and many other organic and inorganic bodies, are all descended from primal Chaos, which obtained long before man was and before the genesis of the Maori Cosmos.

The origin of the Earth and Sky, of the stars, of man, &c., as given by the Mata-atua tribes of the Bay of Plenty district of New Zealand, is preserved in the form of a genealogical table, which would appear to have been evolved by a forest dwelling people in the remote past, inasmuch as several of the names have been taken from the parts and growth of trees, as will be seen in the accompanying table.

In this table we perceive how the growth of the universe has been likened to the growth of a tree. It is by no means safe to assume that this is an outcome of tree worship, but rather the respect in which the more valuable trees were held by the Maori is the result of the belief that they are of celestial origin, the children of Tane, the son of Heaven and Earth.

In explanation of the first ten names in the table\*, we quote the words of H. T. Pio, an aged and learned member of the Ngati-Awa tribe:—"Te Pu is the head of the tree. Te More is the root. T

\* See Table No. 1 at the end.

Weu represents the rootlets. Te Aka the clinging vines. Te Rea means the growth of a tree. Te Wao-nui, the attainment of great size, the great tree or forest. Te Kune—arrived at maturity (*kua tuketuke*)—the matured forest of trees. Te Whe, the first sound, the creak of limbs as trees sway in the wind (*whe=wehe*). Te Kore, void, nothingness. Te Po represents Darkness, the primal Gloom before Light was."

Born of the Void and Darkness were Rangi and Papa, or Heaven and Earth. These again brought forth Tane, Tangotango and Wai-nui, the last named being a female. Tane is the parent, origin, or tutelary deity of trees and forests and of birds. He is the guardian of forests, which are known as *Te Wao tapu nui a Tane*—the Great Sacred Forest of Tane. No valuable tree may be felled without performing the strange rites of the *Ahi pu-rakau* and the *Tumu-whenua*, and also repeating the sacred *karakia* (invocation) to Tane, that he may not resent (through his people, the forest elves) the destruction of one of his children. It is Tane that protects the forest and the birds thereof, and preserves the *mauri* (sacred life principle) of the forests. Should the *mauri* of a forest be desecrated by man, then assuredly that forest becomes *tamaoatia*—the sacred *mauri* is contaminated, and all bird denizens of such a forest will at once migrate to other lands.

Tangotango is the origin or cause of alternate day and night. He changes day into night and night into day.

Wai-nui is the origin or mother of water. The great ocean, the flowing rivers and lakes—these are the *aria* (form of incarnation) or *kohiuitanga* (visible form) of Wai-nui, mother of waters and she is the personification of those waters, as Tane is the personification of trees and birds.

Tane took to wife Hine-rau-a-moa and begat Rongo-ma-Tane, who was the parent, origin or personification of the *kumara* (sweet potatoe) and of cultivation and the arts of peace; and Hine-te-iwaiwa, the guardian of motherhood; and Tangaroa, the Polynesian Neptune, who stands in the same relation to the ocean and the fish thereof as does Tane to forests and birds. In very remote times, before the quarrels and separation of the grand-children of Rangi and Papa, Tangaroa was a land deity. The next child of Tane was Tu, the god of war, the personification of evil passions, of war. When Tu the Red Eyed turns his fierce visage upon mankind, then war parties are abroad and wailing and desolation and the fierce joy of slaughter fills the land. The next born was Tawhiri-matea, the deity of gales, the boisterous winds are personified in him. (*Raka-maomao* is the deity of ordinary winds, the personification of winds. *Te Potiki a Raka-maomao*, the child of *Raka-maomao*, is a term for the south wind.) The next born of Tane and Hine was Ioio-whenua, and the last born

was Pu-te-hue, the parent or personification of the *hue* or gourd. This Pu-te-hue (a female) married Tawhiri-matea and bore Makara, who married Rotua. Their progeny were Hine-nui-te-Po (Hine-nui-te-Po is said to be the wife of Tane), Mahu-ika and Hine-i-tapeka. This Hine-nui-te-Po is the Goddess of Oblivion or the shades and appears to be the personification of Death in the Mata-atua traditions. It was by entering the womb of the Goddess of the Dark World that Maui, the demon god, strove to make life eternal to man. The word of Maui was:—"Let death be brief, and as the moon dies and returns again to life, young and beautiful, so let man die and revive." But Hine of the Dark World said:—"Not so! Let death be eternal. That wailing and lamentation may be heard throughout the world for all time."

Mahu-ika and Hine-i-tapeka, sisters of Hine-nui-te-Po, are the origin and personification of fire. It was from Mahu-ika that Maui obtained fire for mankind, but so base was his ingratitude that he was pursued by the fire of Mahu-ika, which strove to destroy him. Near unto death was Maui at that time, but saved himself by his potent invocations, which caused rain to descend and extinguish that fire, the remains of which fled in dismay and took shelter with Tane, that is to say, with the forest trees. Even so we find the seeds of fire in many trees and it is from those trees that the Maori obtains fire. Most of the seeds of fire fled to Hine-kaikomako, the personified form of the *kaikomako*, a forest tree. Far and wide sought the sons of man for the lost fire, and at last it was revealed to them by Ira of old, who is said to have been the husband of Hine-kaikomako. Figures representing Ira and Hine were often carved on the *kanahi* (stick used for procuring fire).

Fire is generally known as Te Ahi o Mahu-ika (the fire of Mahu-ika) but the fire of Hine-i-tapeka, usually termed Te Ahi o Tapeka, is applied to the fire which burns in the under-world. The charred tree trunks imbedded in the vast pumice deposits of Kainga-roa and the surrounding districts, are said to have been thus carbonised by the Fire of Tapeka.

Among many tribes Hine-nui-te-Po is said to have been the wife of Tane, having taken that name when she deserted Tane and descended to the under-world to fill the position of Goddess of Hades. Also those here given as the children of Tane are often shown as being the progeny of Rangi and Papa.

On reference to the table No. 2, it will be seen that Tangotango and Wai-nui had issue—Te Ra (the Sun), Te Marama (the Moon), Nga Whetu (the Stars), Te Hinatore (Phosphorescent Light), Te Pari-kiokio and Hine-rau-a-moa.

## TE RA—THE SUN.

There appears to be no trace of sun worship among the Maoris, rather was it an object to be belaboured and reviled, as in the case of Maui the sun snarer, who lay in wait at the edge of the world, and having caught the sun in strong rope nooses proceeded to admonish the same with a bludgeon for travelling too swiftly through the heavens. Having administered a severe clubbing and broken off many of the sun's rays, Maui the demi-god released his captive and since that time the sun has travelled much slower through space and hence we have longer days.

In order to capture his solar enemy Maui repeated the Karakia, commencing with :—

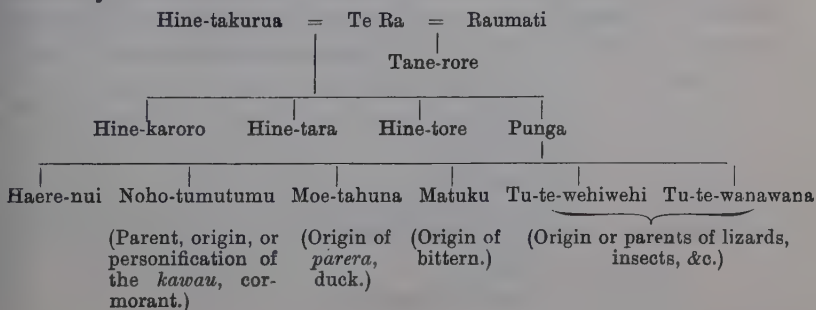
“Te Maui-mua, te Maui-roto, te Maui-pae, Maui-taha  
Ka notia, ka herea, ka whakamaua.”

Having caught the sun, he then repeated an incantation known as a *Punga*, to cause the sun to move slowly through its course :—

Te punga, te Kahu-kura uta, te Kahu-kura tai,  
Hai kona ra koe, E te Ra! Tu mai ai—  
Tu ki tupua, tu ki tawhito, tu ki maneanea.

The above incantation was also used by travellers in the old Maori days, in order to cause the sun to move slowly, and thus enable them to complete a journey ere the shades of night fell. Thus Ngahoro, a grizzled old veteran of the Ngati-Mahanga tribe: “In my young days my father and others started on a journey to Taupo. They left Ahi-kereru *pa* at Te Whaiti in the early morning, marching by way of O-tu-kopeka, and arrived at Opepe on the evening of the second day. On the morning of the third day I left Ahi-kereru, and by the power of this *karakia* I overtook the travellers near Tapuae-haruru the same evening. Friend! I think that it would be a good thing to write this in your book, that the White man may know what wondrous things were accomplished by the Maori in former times.”

We will now pass on to the domestic affairs of the sun and explain his marriage, an important episode in the history of that useful luminary :—



Here we have Te Ra (the Sun) and the names of his two wives Hine-takurua (*takurua*=winter) and Raumati (Summer). The two seasons, Summer and Winter, are personified or allegorized in the persons of Hine-takurua and Raumati, each of whom had her own functions to perform. In very old myths we note that the sun is often termed Te Manu-i-te-ra (The Bird in the Sun), a curious name, of which the true meaning or origin appears to be unknown to this generation.

The sun had issue by Raumati one Tane-rore, who is the personification of the quivering heat rays observed on hot summer days. When this is first seen, we say: "*Kua tu te haka a Tane-rore*"—the dancing of Tane-rore has commenced. It is the sign of Tane-rore that summer has returned.

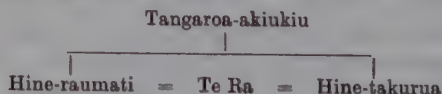
Table No. 2 gives the descent of man from Rangi through the Sun and Summer.

In some traditions it is stated that Aroaro-a-manu (Aroaro-mahana?) is the personification of Summer, and wife of the Sun.

Pio, of Ngati-Awa, speaks:—

"That person, the Sun, which you see passing over his ancestors Rangi—I will explain to you his actions and descendants. The Sun has two wives. One wife lives in the south; her work is the cultivation of food, and her name is Aroaro-a-manu or Raumati (Warmth or Summer). The other wife is Hine-takurua (Winter); she dwells on the ocean, and her task is the taking of fish. In the winter the Sun goes to the ocean and dwells with Hine-takurua. In the month O-toru (of the Maori year) the sun returns to land to his wife Raumati, who cultivates the *kumara*. It is then summer."

This is another account of the Sun and his descendants:—



Hine-takurua abides with Tangaroa and produces fish. Hine-raumati dwells with her ancestor Tane and prepares *huahua* (preserved birds). You can see the sun going south to the one wife, and then return to the other. That is the changing of the sun.

Te Ra = Hine-raumati

```

      |
Hikohiko
Hahana-tu
Tapui-kohu
Aroaro-a-tama
Te Hiko-o-te-rangi
Maiku
Wheriko
Te Hau-o-puapua
  
```

Hine-ruia = Makara(?)

Hine-nui-te-Po

Itiiti

Rekareka

Whakawatai

Kura-ariki

Kura-i-monoa

Awanui-a-rangi, &c. (a man).

Hine-i-tapeka was the origin of fire.

Pu-te-hue

Makara

Hine-nui-te-Po

Mahu-ika

Hine-i-tapeka

Takonui Takorua Manawa Mapere Toiti Motumotu-o-rangi Ngarehu-o-ahirangi

There are other names applied to winter, such as Hupe-nui, Upoko-papa, Tahutahu-ahi and Tioroa, while Ara-wheu is applied to midsummer, when the forest trails are overgrown with the new growth of shrubs. Whatu-rua is a name used to denote mid-winter. The son of Tangotango ever moves from the realm of one wife to that of the other. Such changes are called *te takanga o te ra*, the changing of the sun. Should the sun return to his land wife, Raumati, early in the season, then we know that a *tau tuku-roa* will follow, that is a season of slow growth.

Of the children of the Sun and Hine-takurua, the first-born (Table p. 97) is the sea-gull, a female, as the prefix Hine denotes (*karoro*, the sea-gull). Hine-tara is another sea bird (*tara*, the tern). Hine-tore is possibly meant for the *torea*, another bird, but this is supposition only.\* Te Tore-o-te-ra is a place name in Tuehoe-land.

Punga, the last born, is the parent or origin of all lizards, spiders, insects, &c., for Tu-te-wehiwehi and Tu-te-wanawana were both lizards, while another of his offspring is said to have been the *Kumukumu* (gurnard) which elected to take up its abode in the ocean. As the *Kumukumu* went to the ocean, the lizard sons of Punga said:—"Soon we shall hear of you being cooked at a common fire." Said the *Kumukumu*:—"Ere long I shall hear of you being roasted in a fern fire." "Not so!" replied the lizard, "for all will fear my ugly appearance." Hence, for all time, men have feared to look upon the lizard.

Of the other children of Punga, we have no knowledge of the descendants of Haere-nui, but Noho-tumutumu is the parent or personification of the cormorant (*kawau*), a bird often seen perched on

\* We think *tore* has the meaning of redness here.—EDITORS.

tree stumps, as the above name indicates. Moe-tahuna is the personified origin of the *parera* or duck, which bird has a habit of sleeping upon sand banks (*moe tahuna*). In these two cases the personifications of the duck and shag are named from the habits of the birds. Matuku is the allegorized parent of the bittern.

#### A FRAGMENT.

“Rua te pupuke, Rua te hotahota  
Takoto te ika whenua o te rangi  
Ka uraki mai ki te whanau o te manumanu kikino  
Ki te aitanga a Punga i au—e.”

A singular remark is one made by old Paitini of the Tuhoe tribe, when speaking of the relative amount of knowledge of native history possessed by the east and west coast tribes:—“The west coast tribes are a very ignorant people. They possess no knowledge. No sun rises in that region. Knowledge comes from the sun and therefore we (the east coast people) who are near to the rising sun must be a wise people. The moon possesses no knowledge. The moon dies, dies and returns again to life; but the sun never dies, it lives on, and on, and on.” Presumably the old man meant that all ancient lore came from the direction of the rising sun, brought thence by the sea rovers of old who colonised this land, and landed on the east coast thereof.

As we proceed to note and describe these old time beliefs of the Maori, it will be observed that, in seeking to learn the origin of the phenomena of nature, he ever attributed to such phenomena the characteristics and powers of man, including that of reproduction. In fine, he looked upon them as anthropomorphic beings possessed of the same attributes and passions as himself. The same allegorical style obtained in Polynesia or the forgotten fatherland of the Maori, as among the nations of the far west. Rangi but takes the place of Uranus, and the Maori personification of the sun is the Phœbus of the Occident, while Maui is the Polynesian Hercules.

#### TE MARAMA—THE MOON.

We now come to the second-born of Tangotango and Wai-nui, viz., the Moon, whose wives were sisters, both being daughters of Tangaroa. (See Table I.)

Tangaroa-a-roto = Te Marama = Rona  
|  
Hete-nui-kaukau-ariki

Now this Rona is the person in the moon. One night she set forth to bring water from the spring, taking with her several water-vessels formed from the gourd. But the night was dark, and thus Rona stumbled several times as she proceeded. So enraged was she

at the moon for not giving its light that she cursed it vigorously. This was the origin of cursing in the world, a custom which has been the cause of many fierce and bloody wars.

Naturally the moon was deeply offended at this gross insult, so he came down from the sky and took Rona back with him as a punishment for her sin; and there you may see her in the moon, with her bunch of water-vessels—a fearful lesson to those who indulge in profanity.

Another version states that both Rona and her sister Tangaroa-a-roto were taken by the moon, and that they became the wives of that useful orb.

The following is said to be a *karakia* repeated by Rona, as she waited for the moon to appear:—

E Rona E! Tenei au te piki nei, te heke nei  
Ki te hihi o te marama—pio!\*

The Maori held a strange belief with regard to the moon, and which was explained as follows: “The moon is the real husband of all women (*notemea kai te matenga o te marama, ka paheke te wahine*).† According to the knowledge of our ancestors and elders, the marriage of man and women is of no moment, the moon is the true husband.”

Ancient myths state that when the moon dies it proceeds to Te Wai-ora-o-Tane (the Life-giving Waters of Tane), and that by bathing in those waters it is restored to life—becomes again young and beautiful.

The following explanations of the waning of the moon were given by natives, but would appear to be somewhat modern ideas:—

“We think that the waning of the moon is caused by its getting close to the sun, which overpowers the moon by its greater strength. As they drift apart again the moon re-appears; it never really dies.”

“The disappearance of the moon is caused by its entering the sun, but it soon appears again. It is very small when it re-appears, but soon grows large.”

In former times the Maori appears to have reckoned time by the nights of the moon—by moons and seasons. The word *tau*, now used to denote a year, seems to have been anciently used as a season. A short space of time was reckoned by so many nights of the moon, and not by days of the sun, as we reckon. Differences exist among various tribes in the names of the lunar months and nights of the moon, as the following tables will show:—

\* This appears to be a later gloss; composed after Rona's translation to the moon, and confounded perhaps with the original *karakia*.—EDITORS.

† Because, on the death of the moon are women ill.

## THE LUNAR MONTHS.

*Given by Tu-takanga-hau, of the Tuhoe tribe.*

- 1st. Pipiri. Kua piri nga mea katoa i te whenua i te matao, me te tangata. (All things adhere to the earth on account of the cold—man also.)
- 2nd. Hongo-nui. Kua tino matao te tangata—me te tahutahu ahi, ka painaina. (Man is now completely cold, and lights fires to warm him.)
- 3rd. Here-turi-koka. Kua kitea te kainga a te ahi i nga turi o te tangata. (The scorching of the fire on men's knees is seen.)
- 4th. Mahuru. Kua pumahana te whenua, me nga otaota, me nga rakau. (The earth becomes warm, as does vegetation.)
- 5th. Whiringa-nuku. Kua tino mahana te whenua. (The earth is now quite warm.)
- 6th. Whiringa-rangi. Kua raumati, kua kaha te ra. (The shrivelled leaf—the sun is strong.)
- 7th. Hakihea. Kua noho nga manu kai roto i te kohanga. (Birds dwell on their nests.)
- 8th. Kohi-tatea. Kua makuru te kai. Ka kai te tangata i nga kai hou o te tau. (Fruits set. Man now eats of the first fruits of the year.)
- 9th. Hui-tanguru. Kua tau te waewae o Ruhi kai te whenua. (Ruhi's feet rest on the earth.)
- 10th. Pou-tu-te-rangi. Kua hauhake te kai. (The harvest is dug up.)
- 11th. Paenga-whawha. Kua putu nga tupu o nga kai i nga paenga o nga māra. (The sprouts of food are placed on the edges of the cultivations.)
- 12th. Haratua. Kua uru nga kai kai te rua, kua mutu nga mahi a te tangata. (Food is placed in the storehouses. Man's work is done.)

Such are the names of the months of the lunar year, as known to the Nga-potiki or Tuhoe tribe. The first month appears to us to be our June or July. In the following list, given by the Ngati-Awa tribe, the months are divided into seasons:—

## NGAHURU—AUTUMN.

Ruhi-te-rangi  
 Pou-tu-te-rangi  
 Paenga-whawha

## TAKURUA OR HOTOKE—WINTER.

Haki-haratua

Te Tahi-o-Pipiri

Te Rua-o-Takurua

## TE KOANGA—SPRING (The Planting Season).

Te Toru o Here-turi-koka

Te Wha o Mahuru

Te Rima o Kopu

## RAUMATI—SUMMER.

Whiti-a-naunau

Hakihea

Kai-tatea

Here the second month of the Takurua is the commencement of the lunar year.

There are other names applied to these lunar months and to phases of the moon, such as Marua-roa, Toru-kai-tangata, Tirea (*ko te kohititanga*), &c. When the moon dies, the wise people say: "*Takataka-putea kei roto i te rua e titakataka ana.*"

Te Kohi-o-Autahi is another term for autumn, and Waru-patote is applied to the eighth month on account of scarcity of food—the crops are not yet ready.

Ngahuru-kai-paenga, is applied to the time when crops are ripe—"*Kua taka kai tonu i te māra.*" Food is prepared at the side of the cultivation.

## NIGHTS OF THE MOON.

## (TUHOE)

- 1 Whiro
- 2 Tirea
- 3 Hoata
- 4 Oue
- 5 Okoro
- 6 Tamatea-tu-tahi
- 7 Tamatea-a-Nana
- 8 Tamatea-aio
- 9 Tamatea-kai-ariki-whakapa
- 10 Ari-mata-nui
- 11 Huna
- 12 Mawharu
- 13 Maure
- 14 Ohua
- 15 Atua
- 16 Hotu
- 17 Turu
- 18 Rakau-nui
- 19 Rakau-matohi
- 20 Takirau
- 21 Oike
- 22 Korekore-whakatehe
- 23 Korekore-piri-ki-te-tangaroa

## (NGATI-AWA)

- Whiro
- Tirea
- Hoata
- Ouenuku
- Okoro
- Tamatea-ngana
- Tamatea-kani
- Tamatea-kai-ariki
- Tamatea-aio
- Tamatea-whakapa
- Huna
- Ari
- Maure
- Mawharu
- Ohua
- Hotu
- Atua
- Turu
- Rakau-nui
- Rakau-matohi
- Takirau
- Oike
- Korekore-piri-ki-nga-tangaroa

NIGHTS OF THE MOON—*continued.*

(TUHOE)	(NGATI-AWA)
24 Tangaroa-a-mua	Tangaroa-a-mua
25 Tangaroa-a-roto	Tangaroa-a-roto
26 Tangaroa-kiokio	Tangaroa-kiokio
27 O-tane	O-tane
28 O-rongo-nui	O-rongo-nui
29 Mauri	Mauri
30 Mutu-whenua	Mutu-whenua

(Koinei nga po o te marama kotahi, e toru tekau. Ko te po i mate ai he Mutu-whenua, i whakaata ai he Whiro. Te po i kitea ai te marama he Tirea, i potaka ai he Ohua. Te po i nui ai he Atua, te po i taha ai he Matohi—Rakau-matohi. Nga po o te ahoroatanga a te marama, kotahi tekau. Ko nga po o te takirau, e rima. Nga po o te koroheketanga, e rua. Kati nga whakamarama.)

(These are the nights of a single month, thirty. The night it—the moon—dies is Mutu-whenua; that it begins to be like a faint shadow is Whiro. The night it is first seen is Tirea; when it is circular it is Ohua; when it is at its greatest it is Atua; when it begins to decline it is Rakau-matohi. There are ten nights of bright clear moonlight, five of decreasing light—Takirau—and two of old age.)

The terms *hinapouri* and *tapouri* are used to denote moonless nights, while the word *tohi* is applied to the waning moon, when the crescent begins to form. The moon dies not as man dies. It has been separated from its elder brother, the sun. Formerly they were joined together, and so traversed the sky in loving embrace; they were very fond of each other. A time came when the sun said to the moon, "Do you go and seek a realm of your own—that is, for you and your younger brethren, the stars. Let us ever love them, the little ones." Such was the origin of love and sympathy and pity. It is still seen in this world. The sun, the moon, the stars and Hina-tore—these never quarrel—they dwell in amity towards each other. They live on for ever, but their descendants of this world know death—death by the house wall and death in battle. The former death was bequeathed to Tane by Rangi (the great sky parent), the second comes from Tu (god of war).

It is not possible to induce man to do his appointed work in a proper manner—he ever errs. Not so the sun, the moon and the stars, which dwell on high. These are the lordly chiefs. Their saying is, "*Rurea taitea, kia tu ko taikaka anake.*" The *taitea* represents the evil living people of the world. But tree and man alike perish and decay. The Whanau-Marama (Children of Light) on high, live on for ever.

People say that the moon dies. It is not so. But it becomes like a young child, a little one that is carried by its elder brother, the sun.

## NGA WHETU—THE STARS.

The Maori rendering of the science or doctrine of astrogeny is brief and simple. The heavenly bodies were born of Tangotango and Wai-nui; they are the grandchildren of Rangi and Papa (Heaven and Earth). The Polynesian cosmology is by no means uninteresting, albeit all celestial bodies are treated in an allegorical manner, and extraordinary occurrences, as earthquakes, meteoric phenomena, &c., are referred to personal agencies. This habit is peculiar to certain stages of human culture, to certain phases of the human mind, and would appear to represent a striving to emerge from the realm of demonism. Probably it marks the limit to advancement in those lines by the neolithic Maori, ignorant alike of the laws of matter and the higher forms of inductive reasoning.

A list of the principal stars as known to the Maori is as follows:—

Tari-ao	
Autahi or Atutahi, or Atutahi-ma-Rehua (Alpha centauri)	
Rehua (Betelgeux, sometimes Antares)	
Te Kokota (Sirius)	
Pipiri	
Ti-rama-roa	
Makahea (Canopus)	
Te Kakau (Orion)	
Matariki (Pleiades)	
Tu-putuputu	} The Magellan Clouds
Ti-oreore	
Te Pu-whakahara	
Tu-nui-a-te-ika	
Puanga (Rigel)	
Te Waka-o-Tama-rereti	
Peke-hawani	
Tautoru (sometimes Orion's Belt)	
Pou-tu-te-rangi	
Kopu or Tawera (Venus)	
Takero	
Whanui (Vega) (His younger brother was Rongo-maui, he who procured the <i>kumara</i> for mankind)	
Naha	
Poutini	
Te Mangoroa (Milky Way)	
Kauanga	
Whakaonge-kai	
Parearau (possibly Mars)	

There are other star names as known to the Maori, but the above contain such as have been given by the Tuhoe people. The stars are situated in the third heaven, according to the Maori.

Rehua is one of the most famous stars with the Maori. He is said to have taken to wife Peke-hawani, the issue being Rūhi-te-rangi from whom sprung all food products cultivated by man. "*Kua taru*

*te waewae o Rūhi ki te whenua*” is a common saying: it means that crops or fruit are ‘set’ (*makuru*). The appearance of Peke-hāwāni marks the eighth or foodless month. “Te Paki o Ruhi” is an expression denoting fine calm weather. Rehua is always spoken of as a bird. It has two wings, one of which is broken. Beneath the broken wing is Te Waka-o-Tama-rereti. In a MS written by Pio of Ngati-Awa is the following singular remark concerning Rehua or Rehua-i-te-rangi:—

“The children of Rehua are in the water. They take to the water in the autumn. They go to the ocean in order to give birth to their young, which are there left to be laved by the waters.\* In the fourth month (of the Maori year) the young return. They are called *kaeaea* (sparrow hawk). This is the *haka* for those young:—

Te kaeaea i tuku mai rara  
I hara mai koe i te tai honuhonu o Meremere  
Ki' maturuturu koia.”

The Kaeaea that descends there,  
Thou comest from the deep seas of Meremere†  
Drip (off thee the water) then.

Rehua is always spoken of as a chief among stars. All the principal stars are the *whetu rangatira* (lordly stars) to the Maori, the smaller stars being the common people. The name Rehua was often applied to Maori chiefs, and when a chief dies we say: “*Ko Rehua ka mate*”—Rehua is dead. The wings (*puihau*) of Rehua are the *puihi* of that star. *Puihi* means a tail or streamer, as the *puihi* of a kite or of a comet. What the *puihi* is in the case of Rehua may be made clear by those possessing some knowledge of astronomy.‡ An old saying is: “*Na te aha i whawhati te paihau o Rehua?*” (What broke the wing of Rehua?) And the old men reply: “*Na te taurekareka. Na nga Papaka o Wharau-rangi*”|| (By the slaves—by the crabs of Wharau-rangi).

It fell upon a certain fine morn some fifty bright summers ago, that the two tribes of Ngati-Awa and Ngati-Pukeko quarrelled over a mill site at Whakatane. So fierce became the dispute that both sides

\* This would seem to apply to the Kōhi o Autahi. Te Manu-a-Rehua is a term applied to the *kekerewai* or little green beetle found on the *manuka* tree. It was a prized article of diet.

† Cf. Fornander, Vol. I., p. 134, for the Sea of Melemele of Hawaiian Legends.—EDITORS.

‡ We suggest that *puihi* in this connection means “radiant.” The hair of the Fijians is said to be *puihi*, i.e., sticking out from the head or, in other words, radiant.—EDITORS.

|| Cf. The Story of Tangaroa and the *papaka* or crabs of Heaven.—Journal of the Polynesian Society, vol. viii., p. 67.

armed themselves and proceeded to settle the matter in the good old Maori style, the result being that the Sons of Pukeko were defeated by the wandering Children of Awa and avenged their defeat before the world by composing and chanting the following *kai-oraora*, or abusive chant :—

Tera Tawera ka mahuta i te pae,  
I hara mai nei koe i te matua i au.  
Na te aha i whatiwhati te paihau o Rehua  
Na nga Papaka o Wharau-rangi i turaki ki raro ra.\*  
Tenei te waha o rautao te tuwhera kau nei,  
He waro hekenga mai no Hopa.  
Nou E Kohua !  
Kihai te toa o Hopa na i homai ki konei,  
Kia riri nga riri, kia toa nga toa,  
Kia anga te koinga ki runga o Tupateka,  
Mo nga mate whakarau e moe tonu mai ra."

Behold Tawera† springing up in the horizon !  
Thou comest from my parent.  
What was it that broke the wing of Rehua ?  
'Twas the *papaka* of Wharau-rangi that cast him down.  
Here is the mouth of the oven, full open,  
A chasm for the descent of Hopa.  
'Twas on thy account, O Kohua !  
That the bravery of Hopa reached not here,  
Nor fought the battles ; nor courage showed.  
Let the points (of bullets) turn towards Tu-pateka,  
For the numberless dead that ever sleep.

Star names often appear in Maori songs, especially in the opening lines, as the following :—

Tera Tariao ka moiri ki runga—  
Na runga ana mai te hiwi ki Rangi-aho.  
Behold Tariao swings above—  
Above on the ridge at Rangi-aho.

And

\*

Tera Matariki huihui ana mai.  
Behold the Pleiades gathering here.

Also

Tera Whanui tauriporipo o te rangi.  
Behold Vega, the whirler of the sky.

Rehua is also known and spoken of as "*Rehua kai tangata*" (Rehua, destroyer of mankind). This star is seen when the crops are gathered and the merry war-party is abroad in the land. From the position of Rehua in regard to the moon omens are drawn by war-parties. "*Kua tahu a Rehua*" (Rehua has set fire to ———) is an expression used when the warmth of summer is first felt.

\* See footnote on opposite page.

† The evening star.

“When Raumati (Summer) commands Rehua, then the quivering heat is seen, the waters are dried up, and the body of man is warmed.”

The following fragment is from a very ancient *oriori* or lullaby:—

Ko Peke-hawani ka moe i a Rehua.  
Ko Ruhi-te-rangi ka tau kai raro.  
Te Ngahuru-tikotiko-iere.  
Ko Pou-tu-te-rangi, te matahi o te tau—  
Te putunga o te hinu, E tama E!

'Twas Peke-hawani that married Rehua.  
Rubi-te-rangi has alighted below.  
The Autumn of plenty is here.  
Pou-tu-te-rangi—the first sign of the year—  
(Gives) wealth of rich fat, O Son!

Te Ngahuru-tikotiko-iere is a term applied to the autumn season, when the crops are gathered and food is plentiful.

A star known as the Whetu Puihi derives its name from the fact of it having a tail of *auahi* (light ?\*). This star has not been seen since the year of the Tarawera eruption. It is probably Tirama-roa.

Matariki (the Pleiades) is a famous name in Maoriland. “*Tena nga kanohi kua tikona e Matariki*” is a saying applied to a person who is wakeful at night. It is equivalent to the expression of our childhood in reference to the domestic dustman. The Pleiades are often termed Te Huihui o Matariki (The gathering of Matariki).

“When Matariki is seen by the eyes, then the *korokoro* (eel) appears and is caught by man.”

Autahi (or Atutahi) or Alpha Centuari is a star-name that often appears in Maori songs. Te Kōhi o Autahi was born of Autahi. It is a name applied to cold—that is, the beginning of the cold weather in autumn. It is said the duties of Te Kōhi o Autahi consist of giving birth to fish, which idea has probably arisen from noticing the fact that as the cold weather approaches fish leave the rivers for the ocean, and as the warm weather comes again the young fish appear from the sea and ascend the rivers. “When the Kōhi o Autahi appears, that is when cold settles upon the land, then fish go to the sea.” Thus Te Kōhi o Autahi is a kind of personification of cold, and is born of Autahi.

When Te Arawa canoe left Hawaiki for New Zealand, Puhaorangi said, “Farewell to you all. Look carefully to Autahi and Rehua”—meaning presumably that those stars would guide them to New Zealand.

\* *Auahi*, smoke, and inferentially vapour; probably a comet. There was a conjunction of planets in the Tarawera year (June 10th, 1886).—EDITORS.

Thus Tamarau the Peacemaker, he who raised the *tatau pounamu*\* between the mountain tribes and the *pakeha*:—"It is only the chiefs of the stars, such as Whanui, that give to us the signs in regard to food for man. All stars are persons to us. The small stars are the common people. All the large stars sprang from Tawhiri-matea; they are the grandchildren of Rangi. As they grew up Rangi took them and placed them in his broad bosom to nurse them. The first born was Autahi, that is the person who thrust aside the Mangoroa (Milky Way), lest it enfold him. We call the Mangoroa a fish—it is Te Ika-a-Maui.† It does not move in the same manner as other stars. It was Autahi who passed on one side, so Autahi rises in the evening that it may escape the Mangoroa. Autahi did not enter the *kete* (basket), but hangs on the outside. Kopu has three names. In summer time it rises in the evening and is known as Meremere-tuhiahihi. In the eighth and ninth months (of Maori year) it rises late at night and is then called Tawera. During the winter it rises in the morning and is styled Kopu."

Whanui gives many signs to the Maori people in regard to food. When it moves slowly it is a sign of plentiful crops and an abundance of food. But when it moves swiftly, as if blown by the wind, then the coming season will be one of great scarcity, a lean season (*he tau hiroki*). When Whanui is seen flashing above the eastern horizon as autumn approaches, then the cry resounds: "*Ko Whanui E-E! Ko Whanui!*" For that is the sign for taking up of the *kumara* crop. If the *kumara* (sweet potato) be not dug then, the crop will be spoilt and will not keep. Such *kumara* as are left in the ground become *houhunga*, good to eat but will not keep. Potatoes are dug in the month Pou-tu-te-rangi. If left too late they will be spoilt, in which state they are termed *tauhere* or *puakiweu*.

H. T. Pio of Ngati-Awa speaks:—

"In regard to the chiefs who dwell in the sky. Kopu: his task is to shew that morn approaches. Whanui: his duty is to bring the *kumara*, as salvation for the people who dwell in the world. Another is Matariki, he gathers together (the stars) as he goes, hence Te Huihui o Matariki (the gathering of Matariki). Again there is Tamarereti, that is Te Waka o Tamarereti (the canoe of Tamarereti), which we see clinging to the sky, beneath the broken wing of Rehua. The biggest tribe of the sky is Te Mangoroa (Milky Way). All this tribe travel together, they do not scatter. The fathers, mothers,

\* *Tatau-pounamu*, or green jade door' a term applied to a formal peacemaking of enduring character.

† Cf. the Rarotongan belief that Māui placed the Milky Way in its position in the heavens.—J.P.S., vol. viii., p. 73.

elder and younger brothers, grandchildren (male and female), children, old men and cousins, all keep together. Their great task is to light the morning hours, such is the Maori sign of the coming dawn, those people in the sky. When one end of the Mangoroa swings to the eastern sea and the other end to the western, it is the sign that dawn approaches.

Another chief (star) that dwells in the sky is Poutini, who is the origin of the *pounamu* (greenstone). Those people (the *pounamu* tribe) migrated hither from Hawaiki, from Mata-ora. They came to Tuhua (Mayor Island in Bay of Plenty, N.Z.), where they stayed a while. But another people pursued them from Hawaiki, meaning to slay the *pounamu* tribe. The latter left the isle of Tuhua, being afraid of the people of that place; those people were known as *mata* (obsidian; Tuhua or Mayor Island is a famous place for it). That is why the tribe of Poutini left Tuhua and went to the Wai-pounamu (South Island of New Zealand), their fear of the obsidian was so great. At this time the tribe from the other side was still pursuing them. So the *pounamu* passed down the east coast and went far beyond Whakatane (Nelson) to the land of Taiaroa and his people. Then the pursuers came, but they could not find the *pounamu* tribe. So they sent the *pito aruhe*\* to search for the *pounamu*, and the *pito aruhe* found them in the south land.† Then those pursuers went across the land—hence the stars seen above that land, the land of Taiaroa. In the south lands the two tribes met. Then the struggle began. The *pounamu* tribe was assaulted with the spear. Ngau-kanohi‡ (Kai-kanohi) was speared. Kaukau-matua‡ was speared. So the *pounamu* tribe was speared and slain. Hence we see the Maori people in possession of greenstone which was slain and captured in that ancient battle. These were the grandchildren of Tangotango, the descendants of Poutini, whom we see gleaming in the sky."

When the star Pou-tu-te-rangi is seen, then autumn has arrived. The star Naha is said to be the origin of the *patiki* (flounder, a fish). The star Te Pu-whakahara is the parent of the *maire* (a tree).

Ti-oreore and Tu-putuputu (the Magellan Clouds) are collectively known as Te Whakaruru-hau. These persons dwell in the sky, their task is this: to give forth signs as to coming winds.

The term person (*tangata*) is used in a very free manner by the Maori. I once heard a native declaiming against—*tenei tangata kino*,

\* *Pito aruhe*: a fern stalk used in ceremonies of divination, &c.

† See J.P.S., vol. v., p. 233.

‡ Names of a celebrated greenstone mere and an ear-pendant.—EDITOR.

a *rama*—this evil person, rum. In listening to speeches made by members of an *uhunga* (mourning party) one often hears allusions to this great (destructive) person, Misfortune (*tenei tangata nui a Aitua*).

The stars Kauanga and Whakaonge-kai are said to be wives of Rehua. The former belongs to the land, the latter to the sea. The star Tirama-roa has long rays (*puhiki*). It was seen during the siege of Te Tapiri and again about the time of the eruption of Tarawera mountain. Sometimes the rays or tail is downward and sometimes upward. The rising of Pipiri gives the name of the month—Te Toru heri o Pipiri. When it rises then Matariki is also seen.

Te Hao-o-Rua is the *kupenga* (net) seen in the heavens. It is near unto Te Kakau (Orion). Autahi said to Tariao, "Let us travel by land that we may avoid entering the Mangoroa" (Milky Way). Tariao replied, "Nó; my desire is that the Mangoroa do enter the net." So Tariao dwells within the Mangoroa, and it was Tariao who fixed Ti-oreore and Tu-putuputu (the Magellan Clouds) as pillars for the net. The latter never set, they merely revolve. Tama-rereti wished them to go on board his canoe, but Tariao declined. Then Tama-rereti went a fishing and caught some herrings, but in eating them he was choked by the bones thereof, and so perished.

Te Kokota (Sirius) is a female from whom we derive signs in regard to the seasons.

Rehua had two elder children, Poanana and Tahumate. These were born in the month Mahuru. Their task is to show that spring is approaching. Their mother was Puanga, but Ru-aumoko gave them to the world as he shook the great earth mother, Papa-tuanuku. Others were born afterwards. Puahou was born in winter and they are all suckling during that season. (Puahou and Tahumate are in some way connected with the *parapara* or *houhou* tree (*Panax arboreum*) which fruits in winter. Both names indeed are here applied to that tree.)

The Magellan Clouds: when wind arises, these persons, Ti-oreore and Ti-takataka (or Tu-putuputu) go to ward off the wind from their people.

Comets or meteors have different names among the Maori. Tamarau is a famous name in this district, it is applied to a comet that gives off sparks as it flies—as the natives put it. Another is Tu-nui-a-te-ika, which has a long tail. Among other tribes Rongomai is a correct name. When Tu-nui-a-te-ika was seen in former times, the *tohunga* (priest) at once proceeded to *mātāpuru*, i.e., to ward off the evil omen by means of *karakia*.

Puanga and Takurua and Matariki, these ascended from their mother Raro, and climbed to the heavens. The *kumara-rau-nui* (*kumara-hou*, a tree) is the *kumara* of Raro. It was the origin of the *kumara* that we cultivate.

Here Raro is evidently a mystical term either for the underworld or for the earth as opposed to the sky. We note the name in an old invocation, used by fishermen of old :—

E Raro! E Raro!  
 Te Po! Te Po-tahuri-ke! Te Po-tahuri-mai!  
 Tou maunu tikina mai, kumekumea  
 Tikina mai, takatakahitia  
 Tikina mai, haparangitia  
 Kia u, kia ngoto.

Hoko-kumara is a name for Matariki (Pleiades). When Matariki rises in the east the *kumara* is sown. We shall observe it in the following song, together with other interesting expressions :—

HE WAIATA MATE HIAKAI.  
 (Composed by Rangi-peka-noa.)

E noho ana hoki ianei  
 I roto koia o toku whare  
 Moe matatu ko au anake  
 Katahi nei hanga kino na te atua  
 E rua aku tau e huna ai koe  
 Te mau atu au i te toko  
 Te wewe Nuku, te wewe Rangi  
 Watawata i runga, watawata i raro  
 Au Kokouri, au Kokotea  
 Nga tai o te kura e whati mai nei  
 Mauria atu ra i te peka, te peka o te ariki,  
 I huna i te kai  
 Na taua tatari hoki ianei  
 Kia huri taua i a Hoko-kumara  
 Hai kawe atu ra i ahau  
 Nga whakakoronga kai Rangi-toto  
 Kai te tupuranga mai o Hawaiki  
 Kai aku mahara e takoto nei-e.

Here Kokouri and Kokotea are terms applied to the stars Kokota and Te Kohi, they refer to producing and abundance of food. *Peka o te ariki* is a singular expression used by Ngati-Kahungunu of the east coast. It means the frost, ice or snow which destroys food, that is its practical meaning, but it is more generally used in a semi-mystical sense, an incorporeal force which withholds food from man. It resembles *matao*—infertility—and is equivalent to the *Uri o Whaitiri*.

A star is the *aria* (likeness-form of incarnation) of the *atua* (god-deified ancestor in this case) Tama-i-waho.

*Me te mea ko Kopu ka rere i te pae*—like Venus flashing above the horizon. This is a saying applied to a beautiful or well dressed woman.

Nganga was the parent. His offspring was Tio-roa, that is to say, the drifting snow. Should rain come in the fourth month, then all trees of the forest (except the *puahou*?) bring forth their young, that is, their fruit.

Here Nganga (hail) is spoken of as being the parent of Tio-roa which is one of the personified forms of winter.

Another member of the Rongo and Tu brotherhood (not inserted in this table) was Haumia-tiketike, the parent or origin of the edible fern root (*aruhe*). Another personified term for the same root appears among some tribes as Ariki-noanoa.

Te Aputahi-a-Pawa is a wind. When it first rises it is a gentle wind, a *matariki*. But should it continue for many days, then it will be dangerous, and you had better stop it at once. Go you to the water and standing therein pass your left hand under your thigh, and be sure that you clutch a piece of dead ember in the hand. Then all will be right and lovely and that wind will die away.

Ordinary winds are spoken of as being the offspring of Rakamaomao, while gales are the children (born of) Tawhirimatea.\*

The sacred *oko* (calabash) is concealed at Matahina. It is Tipokio-rangi. Should it be interfered with, the booming thunder is heard, the heavens awake. It is Whaitiri-pakapaka and Pueaea and Raupupu, these are the names of the thunder, but they are of different kinds.

The frost and snow. These are known as the "Ika a Whaitiri." It is Whaitiri who places them upon the *whata*. The saying is: "Nga uri o Whaitiri whakapapa ou kai."

Should we be going to the village yonder, to Mata-atua. Our fame has preceded us. The people of that place set about bird snaring and fishing (to obtain food for us). No fish are caught, not a bird taken in the snares. That is because our *mana* has preceded us and driven all the food (fish and birds) afar off, that they may not be visible to the people. Our *mana* has banished them. That is the Uri o Whaitiri and we repeat the saying. It is Whaitiri who withholds food from man, and banishes it afar off. Her husband was Kaitangata, she prevented him from obtaining food. She said, "Whakapapa ou kai."

On arriving at a village, should there be no food at that place, the people will say, "E tohu ano ko nga Uri o Whaitiri tenei."

Tāhu is a kind of emblematical term for food generally, the personification of food. "*Kaua e takahi i a Tahu*"—do not despise Tahu—is an expression used towards a person who has declined proffered food. Rongo is an equivalent term applied to cultivated foods, principally the *kumara*, the full name being Rongo-marae-roa.

\* The information contained in this article, it may be as well to mention, has been all obtained at first hand, either taken down from the lips of the native speakers or in some cases written out by natives who are admitted authorities in the ancient lore of the Maori. This will explain any haziness in sundry passages, or even contradiction.—E.B.

We have seen that unusual events were, by the Maori, attributed to personal agencies. This is the case with earthquakes, which are said to be caused by Ru-aumoko, the great *atua* (god or demon) of the underworld. Earthquakes are the result of his turning over in his subterranean abode. Ru-aumoko is also the cause of the changes of the seasons. In turning over he turns the winter below and the summer up, and *vice versa* in autumn.

It was Tane who sent Ru-aumoko below as a person for that region. Ru-aumoko was brother to Tane. His task is to separate Warmth from Cold. In the fourth (month) or Te Toru-heri-o-Pipiri he turns the warmth uppermost. In that month the fat (products of) Winter are ready for man. At that time Matariki has acquired fullness (of size), the rich products are ready, it is Te Paki o Matariki. By rich products (goods) is meant birds and rats.

When Rangi and Papa were separated, Rangi said to Ru-ai-makorua: "Go you below and hold fast to your mother (Papa, the Earth)."

It is Ru-ai-makorua that sends the thunder, as also do the stars Rehua, Tautoru and Rangi-riri.

Another underground dweller, according to Maori tradition, was the Tuoro or Hore. This was a gigantic reptile which lived underground, burrowing vast passages as it moved, and uprooting trees when it came near the surface. A cave in the river bluff at Ahikereru, Te Whaiti, is known as Te Ana-tuoro. Tuoro is also a place-name in Rarotonga. The term *hore* is here applied to a big powerful man. A Tuoro is said to have dwelt in the Otara lakelet on the summit of Maunga-pohatu. It is credited with having formed the valley of the Waikare stream at that place in times long past away.

In a version of the destruction of Tuna the Eel god by Maui, given in White's Ancient History of the Maori, is the following:—"And the tail of Tuna became the Puku-tuoro. This is the monster that dwells in the land of Aotea-roa (N.Z.).

And Rangi (the sky) lay with Papa (the Earth). Their offspring were Tane and Tangotango and Wai-nui. These were the origin of all things in the world. This was the beginning of mankind and of plants, and trees, and stones, and fish, and dogs, and birds, and insects. Of rats, moths, spiders, mosquitoes, *mu*,\* lizards and all things of the earth.

(The above is a pretty large order, but the wise men of the *whare takiura* (house of learning) have spoken—and who shall say them nay).

\* In Hawaiian *mu* is a little black bug. We do not know it as a Maori word.  
—EDITORS.

## LET THERE BE LIGHT.

The offspring of Tangotango and Wai-nui are the *Whanau marama* (the Children of Light). They are the Sun, the Moon, the Stars, Phosphorescence, and Pari-kiokio, and Hine-rau-a-moa. The *manawa*\* of the *Whanau marama* still endures. The gleam of the Children of Light is still seen in the flame of fire, it has never turned from earth. Should it return—that is the end of man on earth—the earth shall no longer know man.

It was Tane-nui-a-rangi who raised on high his parent Rangi (the Sky), that Light might enter the world. But the Light came not, and the offspring of Heaven and Earth lay in black darkness on the broad breast of the Earth Mother (Papa). Hence these terms: Te Po-ahuri-ke, Te Po-ka-rapa-ke. And Tane looked forth and beheld the Children of Tangotango, and behold! they were the *Whanau-marama*, the Shining Ones. Then Tane came unto Tangotango and said:—"How brightly gleam our children of the *Whanau-marama*." Tangotango asked, "For what purpose?" And Tane replied, "To lighten us in our darkness; that Light may shine across the breast of our mother." So Hine-rau-a-moa was given to Tane, that Light might enter the world, and Tane placed her on the breast of Rangi, the Sky parent. But the black void was unpierced by Hine, and darkness held fast. Tane returned and demanded another of the Children of Light. It was Te Hinatore (Phosphorescent light). But the Earth Mother still lay enveloped in darkness, and the Light came not. He then procured Nga Whetu—the Stars, and now feeble rays glimmer across the world but the broad light is yet afar off. Then the moon was obtained and Light became stronger, but not yet was Tane satisfied. Once more he came to Tangotango and said:—"Give to me yet again. It is Te Ra, the sun, the last of the *Whanau-marama* I would have." Then his brother Tangotango was angered and sent the glaring sun, bristling with fierce rays, that Tane might be destroyed with the heat thereof. But Tane warded off the fierce rays. Yet so fierce was the heat that he resolved to raise Rangi still higher that man might not be destroyed by the fierce sun. So he thrust the Sky far up above the Earth, but the Children of Light still clung to the breast of Rangi, where he had placed them. And so Light was."

## TANE SEEKS WOMAN.

"It was then that Tane went forth to seek Woman that he might possess a wife. He found Hine-tu-maunga, who brought forth Para-whenua-mea, hence the great waters which appear. (Para-whenua-mea

\* *Manawa*, the breath; used probably here metaphorically for iridescence or exudation, as a gas flame from coal or wood.—EDITORS.

is a female. She is the personification of flood waters. See Tablee Nos. 4 and 5.) The Tuku-rangi is a *karakia* (invocation) to cause flood to rise. It calls upon Para-whenua-mea to appear. Tane then found Hine-wao-riki, who brought forth the *kahika* and *matai* (two forest trees). He found Mumuhanga, and she gave birth to the *totara* (a forest tree). He found Tu-kapua, who became the parent of the *tawai* (a tree). He found Mango-nui, she produced the *tawa* and *hinaki* (trees). He then took Te Pu-whakahara (a star), she gave birth to the *maire* (a tree, a highly prized hardwood). He found Rere-noa, she brought forth the *rata* (a tree). He found Ruru-tangi-akau, she became the parent of the *ake* (a tree). He then took Punga, the result was the *kotukutuku* and *pātātē* (trees), likewise insects and all small things. He took Tu-toro-whenua and formed the *aruhe* (edible fern root).\*

Again, Pani-tinaku is the parent of the *kumara* (sweet potatoe). Hine-mahanga is the parent of the *tutu* (a shrub). Tawake-toro is parent of the *manuka* (a tree). Hine-rau-a-moa is parent of the *kiokio* (a fern). Hunā is parent of the *harakeke* (flax). Tawhara-nui is parent of the *kiekie* (a climbing plant. Rough shoulder capes are made from the leaf fibre thereof). Kakaho is parent of the *toetoe* (*Arundo donax*, grass).

It was at this time that Tane found Woman. Her name was Kurawaka. She was the grandchild of Tiki, and was pointed out to Tiki by Ro-iho and Ro-ake. (When Tiki had produced man he sought to form woman. He formed two mounds. One was Tuahu-a-te-rangi the other Puke-nui-a-Papa. He placed in each mound a wand. That of Tuahu-a-te-rangi was the Wand of Life, that of Puke-nui-a-Papa was the Wand of Death. He produced woman from Puke-nui-a-Papa, which represents the Po (Hades, the World of Darkness) and Sin. Tiki then cast down (*turaki*) the Wand of Death on Puke-nui-a-Papa. Ro-iho said:—"See, O, Tiki! You have overthrown Woman." That woman was Kura-waka).

So Tane took Kurawaka to wife and had Hine-ahu-one. Tane married his daughter, Hine-ahua-rangi was the result. Tane married his grand-daughter who had Hine-titama. Tane married his great-grand-daughter. One day she asked:—"Who is my father?" Tane replied, "I am both your father and your grand-father. Then Hine was overcome with shame and rose up and went afar off in search of Tane-te-wai-ora, Tane of the Waters of Life. She said, "I have fled from the Upper World. I have lain with my own father." So Tane came in search of Hine, but she

\* For origin or birth of trees see also White's "Ancient History of the Maori," vol. 1, p. 127.

would not return to him. Tane said, "I will return, but first do you give me the *tatai* (embellishment) of your house as adornment for the breast of our parent (Rangi)." Tane-te-wai-ora replied, "It is well. Let a basket be woven." The basket was woven. The name of that basket was Haruru. In it were placed all the *tatai* of the house but one, which one was suspended outside, being fastened to the handle of the basket. Then the people of Tawhiri-matea arrived and danced before Tane, after which Tane returned to his place. He then placed the *tatai* he had brought, on the breast of Rangi (the sky). They are the stars which you see gleaming upon the breast of Rangi, our father.

#### HINE-PUKOHU-RANGI AND HINE-WAI.

(Personified forms of mist or fog, and of rain.)

Among these mountain tribes of Tuhoe-land, one Hine-pukohu-rangi is the personification of fog and of mist. On the east coast (Te Wairoa) her place seems to be taken by Tairi-a-kohu who came down from heaven and married Uenuku, but having been ill-treated by him she forthwith returned to the sky. Uenuku went forth in search of her and eventually died in a far land. His semblance is the rainbow. Uenuku is a rainbow god.

Kahukura is another rainbow god, as also were Haere-atautu, Haere-waewae and Haere-kohiko. These are the personified forms of the rainbow and in ancient Maori tradition are credited with the powers of speech and locomotion.

Hine-wai was the sister of Tairi-a-kohu. She is the personification of the light rain that descends during foggy weather.

Hine-pukohu-rangi also made it her business to descend to earth where she married Te Maunga, the Mountain, and had Potiki, from whom sprang Nga-Potiki, who were the ancient people of Tuhoe-land.

The Maori holds singular beliefs in regard to mountains, rivers, &c. To the former he allots the powers of speech, of locomotion and generation.

When the long and bloody war between the Tuhoe tribe and those of Ruapani and Kahungunu, was brought to a close, the peace was firmly cemented by the marriage of Hine-ki-runga, daughter of Hipara of Kahungunu to a chief of the Tuhoe tribe. And Nga-rangimataeo said, "We will bind the peace firm by means of the ceremony of *tatau pounamu*." Then the hills Kuha-tarewa and Tuhi-o-kahu, which stand by the Sea of Waikare, were set up as man and wife, the former being the female. And those two hills were united in marriage, as are men and women. That was the binding of peace, the peace that has endured even unto this day, the day of the White men.

. . . . E hu nei i Tongariro  
 Ka mahana taku kiri na Rangi mai ano.  
 Nana i whakamoe ko Pihanga te wahine,  
 Hai ua, hai hau, hai marangai ki te muri—e.

. . . . That boils up at Tongariro  
 And warms my flesh—even from Rangi.  
 Who married (him) to Pihanga the wife,  
 Hence rain, wind and storm to the north.

#### TRADITIONS OF TRAVELLING MOUNTAINS.

In former times, that is in very ancient times, the mountains Maunga-pohatu, Kakarā-mea and Pu-tauaki migrated from the south—from Te Matau-a-Maui (Cape Kidnappers)—and came northwards to the places where we now see them. Maunga-pohatu was the wife of Kakarā-mea (Rainbow Hill at Wai-o-Tapu). They disagreed as to which direction they should travel in. The former said, "Let us go to the east." "*Ehē!*" cried the husband, "to the south." "Not so," replied the wife, "my desire is the east." "My own way shall I go," said Kakarā-mea. "So soon as we have partaken of food I shall depart with our offspring to the north, there to find a new home." But their children had already departed for the north, and were followed by their mother, by Maunga-pohatu. Those children were Tapanaua (a large rock in the Tauranga Stream at Te Wai-iti), Mou-tohora (an island off Whakatane), Tokatapu, Hinarae\* and Toka-a-Houmea (rocks at Whakatane). When overtaken by daylight the party were unable to travel further, hence they stand where we often to-day see them.

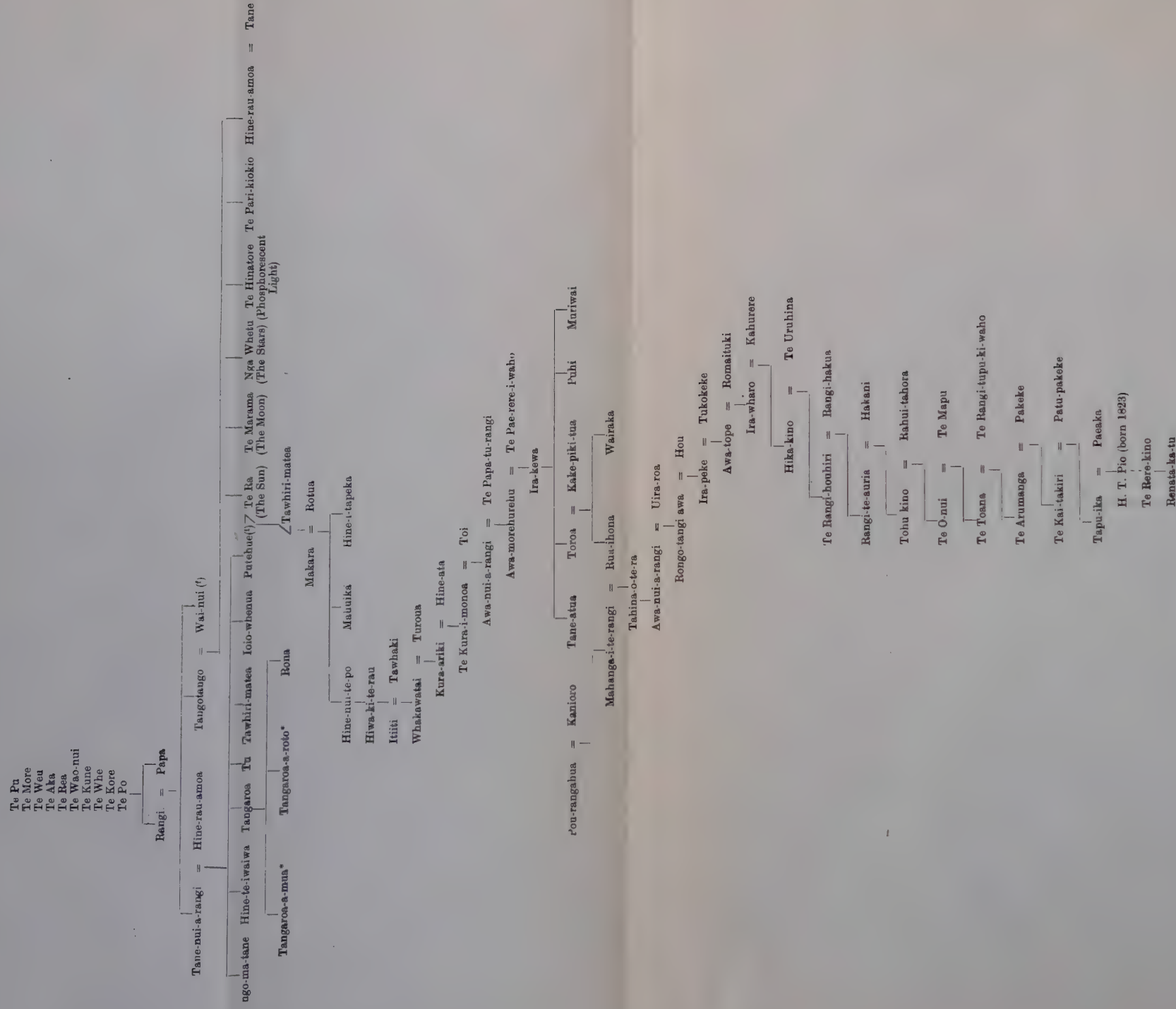
Maunga-pohatu, under whose shadow the ancient tribe of Ngapotiki dwelt long centuries ago, and whose gloomy caves hold the bones of their dead, is ever spoken of by the descendants of that old-time people as their mother who brought them forth, and who takes them back to her broad bosom in death.

Hamiora Pio, of the Children of Awa, speaks: "Let me speak now of the mountain people. Tonga-riro had two wives, Pihanga and Nga-uru-hoe. Quarrels arose among the mountain people. Tonga-riro and Tara-naki (Mt. Egmont), which latter formerly stood by the Sea of Taupo, quarrelled about those women. Hence Tara-naki left that part and went to the west coast, where it now stands. Others also left that place and sought new standing-places. They were Pu-tauaki (Mt. Edgecumbe), Whakaari (White Island) and Paepae-aotea (a rocky islet near White Island). Pu-tauaki had two wives, Whatiura and Pohatu-roa. (The latter is a singular *mesa* of rock

\* Origin of the name of the famous warrior Te Au-ki-Hingarae.



TABLE No. 1.



The above is an unusually short line from Rangi and Papa.

\* It will be observed that Tangaroa-a-mua and Tangaroa-a-roto are names of nights of the moon.

which stands at Ati-a-muri, a famous native fort in former days, the remains of their houses and some carved *paepae* posts being still seen there.)

“Rua-wahia also came from afar in days of yore, and as it travelled northwards encountered Te Mahoihoi, a great magician who came from the east, learned beyond compare in the dread art of witchcraft. These two fought fiercely when they met, and the wizard god struck so stout a blow that the head of Rua-wahia was cleaved thereby, hence its name.

“But Pu-tauaki became lonely out there on the great plain, and his desire was toward Maunga-pohatu. So he sang this song:—

Kaore hoki e te mate—a— a— a—  
 Whanawhana i roto ra—o—o—ra—  
 Me kawē rawa aha—a— au—  
 Nga roro whare i Pa—ki—pa—ki—  
 Moana i takahia e Ku—u—pe—  
 Te hau ki Ka—ti—ka—ti.

Alas this sadness  
 That disturbs me inwardly!  
 Take me right away  
 To the house-doors at Pakipaki,  
 (To the) Sea that was trodden by Kupe,  
 (To the) Winds at Katikati.

These notes on Maori mythology might be continued indefinitely, but we have seen how highly interesting the subject might become if studied by a competent person and placed before us in an attractive form.

TABLE No. 2.

(Showing descent of living persons from the Sky and Earth parent.)

Rangi = Papa

|  
 Tangotango

|  
 Te Ra = Raumati

|  
 Take-papa  
 Te Haka-a-Raumati  
 Te Kohiko  
 Pae-noa  
 Ruhia  
 Puahaaha  
 Te Waru  
 Patate  
 Takoke  
 Moe-tu  
 Hinga  
 Tukutuku  
 Paepae  
 Kaka

(Continued.)

Ngai-peha  
 Ngai-taketake  
 Ngai-te-huru-manu  
 Toi  
 Te Kura-whakaata  
 Hahau-te-rangi  
 Te Rangi-tu  
 Moiti  
 Rua-tapu  
 Rakei-ora

TABLE NO. 2—continued.

Auahi-tu-roa	Tama-ki-te-ra
Te Wera-a-raumati	Tama-ki-hikurangi
Te Wera-a-raumati	Rakei-ora II.
Te Ahi-tu-nui	Whata-kiore
Te Ahi-tu-roa	Te Puka
Te Ahi-tu-mahana	Tete
Te Uira-mai-te-rangi	Tera
Kakato-puata	Tama-rakei-ora
Te Wera	Ira-tu-moana
Te Kaka	Rangi-tuhi
Po-hakere	Tama-poho
Moe-kura	Te Rewa-o-te rangi
Tuhi-rangi	Tohia-i-rangi
Te Kuoro	Patu-pakeke
Para-taiki	Tapuika-nui
Ngai-whare-kiki	H. T. Pio
Ngai-whare-kaka	Te Rere-kino
Ngai-roki	Renata-ka-tu
Ngai-roka	

TABLE 4.

(From Ngati-awa).

Tane-matinitini		
Kahu-kura	Te Kapua	Para-whenuamea
Kahu-kura-nui	Puhao-rangi	Ipu-rangi
Taketake	Oho-mai-rangi	Te Waero
Te Huki-o-Tu	Tu-mamao	Toi
Warawa-tai	Mawake	etc.
Ira-kewa	Uru-ika	
Te Papa-tu-rangi	Tua-matua	
Awa-hei-nui	Rakauri	
Waitaha-ariki-kore*	Ngatoro-i-rangi	
Hine-te-ariki	Tangihia	Rangi-takumu
Hahuru	Mawake-nui	
Tuwhare-toa	Mawake-taupo	
Rakei-marama	Tuwhare-toa	
Te Kotiri	Rakei-marama	
Tuhoro	etc.	
Te Awhe		
Te Ore		
Te Awhe II.		
Te Akau-rangi		
Te Whakahoro		
Huhana		

\* Came from Hawaiki to N.Z. in the vessel Te Paepae-ki-Barotonga.

TABLE No. 5.

(From Tuhoe)

Tane-nui-a-rangi  
 Para-whenua-mea  
 Tahuna-roa  
 Nai-nui  
 Nai-roa  
 Nai-peha  
 Nai-patato  
 Nai-taketake  
 Nai-te-huru-manu  
 Toi

Rauru      Awa-nui-a-rangi      Oho-mai-rangi      Hine-ruarangi  
 Tahatiti  
 Bua-tapu  
 Tama-ki-te-hau  
 Tama-ki-te-ra  
 Tama-ki-hikurangi

Rakai-ora      Te Kura-whakaata

Puhou      Te Ao-tawhena  
 Pou-koeko  
 Tama-huruhuru  
 Tawha-rangi = Hiora

Rongo-te-kauiti      Rongo-tauaha = Iki-whenua      Maru-tutu  
 Tama-toka      Tama-kai-moana      Rangi-wai-tatao      Maru-moko  
 Te Hiko-o-te-rangi      Te Ohana      Manu-kopiri      Te Ruinga-roro  
 Te Manu-whiti-tua      Tai-turakina      Matena      Maru-kiri-whereo  
 Tama-tua      Hikihiki      Te Uhi-tere      Manuhiri  
 Moko-nui      Tai-turakina II      Tai-turakina I      Pukaha  
 Tapui      Tangi-kura      &c.  
 Tutakanga-hau = Kura-wha      Tiwha  
 Pinohi  
 Te Ika-poto      Paora      Paitini  
 Maraea



## MAHU RAUA KO TAEWA.

NA T. TARAKAWA RAUA KO PAORA ROPIHA.

**K**A noho a Māhu i tona kainga i Pari-nui-a-te-kohu; kei Nuku-taurua; a, ka mahi kai kumara. A, ka tae ki te ngahuru, ka hauhakatia, ka whaona ki te rua tauhu ai hei oranga i te hotoke. A, ka mate etahi kainga i te hemo-kai; a ka mohiotia, kei a Māhu raua ko tona wahine, ko Ati-nuku, te rua kumara e toe ana. Ka maharatia hoki kaore he toa e taea ai te whanako; ka ki atu a Koko-uri, “Kowai ra he hoa moku?” Ka karanga mai te taina—a Koko-tea—“Ko au ano, ko to taina.”

Ka haere nga toa nei, ka tae ki te rua kumara nei; ka ki tetehi me wahi te tataua; ka ki atu a Koko-uri, “E, ka tere te kitea; me poka i te tuarongo.” Ka whakaae atu te taina, “Ae! e pai ana.” Katahi ka pokaina e te taina, a, ka whiwhi hoki. Ana te mahi tena i te waha roa ko te tangata nana te rua—kei te kai mai i te pito ki te kuwaha, ko te tahae ki te tango mai i te tuarongo o te rua. Ka ki atu te kuia nei—a Ati-nuku—“Kua horo atu te kumara ki te tuarongo o ta taua rua.” Katahi ka peke atu: titiro rawa atu, e! e tangi ana mai te hau ma te ra, o nga kuwaha o tona rua. Ka tangi te kuia nei, ka pouri, ka tangi haere atu ki a Māhu. Ka mea mai te koroua ra, “E Kui! nawai koe i patu?” Ka mea atu a Ati-nuku, “E Koro! ko te paiaka ra mo tenei rakau, mo te tangata e tu ai, ko te kai; kua pau i te tangata. Ko ta taua rua kumara kua pau i te tangata, i pokaia i te tuarongo o te rua te naomanga a te tangata.”

Ka tangi a Māhu, ka auwhi; ka mutu tana auwhi, ka whakatauaki, “Akuanei ra au te haere ai i te nuku o te whenua ki te kimi i te ara e haere ai te tangata ki te po-uriuri, ki te po-tangotango, ki tua o Paerau oti atu. Akuanei te tangata i a au, a, ngaro ana ki te po.” E rua nga ra i moteatea ai te koroua nei, a Māhu; i te toru o nga ra kua rite katoa tona whakaaro mo te haere. Ka maua e ia nga

kahu e rite ana, o te rangatira, me nga huia hei titi mo tona pu-ngoungou o tona mahunga. Ka haere whaka-te-hauauru te kau-matua nei; ka kimi ki tona tuahine, ki a Mawake-roa (e pepehatia nei e nga papa e nga whaea ki runga ki a ratou tamariki wahine ina moe i te tane, "E! kei te inati no Mawake-roa, tukua atu kia haere i tana tane," a i tana wahine.) Koinei te tinana, he tuahine no Māhu a Mawake-roa; i moe i a Taewa-a-rangi.

A, ka haere mai a Māhu i tona kainga, i Pari-nui-a-te-kohu i Nuku-taurua, a, Te Wairoa, Tangoio, Ahuriri, ka poka i Te Matau-a-Māui, Wai-marama, Kai-rakau, Pou-rerere. I waenganui o Pou-rerere o Po-rangahau ka kite i nga tangata i reira, i te paripari; ka haere rawa te tangata ra ki te aro-pari tu ai, ka ui atu, "Kei hea te kainga o Taewa raua ko tona wahine?" Ka mea mai nga tangata, "Kua mahue atu i a koe i te awa na. Ka whiti atu ka haere i te one, a ka tae he awa iti; ma kona; ka tae ki roto, ka piki ake ki to taha mau; ka eke koe ki runga ka kite tonu atu koe i te kainga e paeroa tonu ana mai, koina." Ka huri te aroaro o Māhu, a kua mohiotia ko Māhu tera, ka tapa e aua tangata ra ko Pari-māhu a reira. Ka haere mai te pakeke nei, i runga i ta ratou tohutohu, ka tae ki roto i te karapititanga o nga hiwi. Ka piki, ka waenganui e piki ana, ka tino mohio a Māhu, koira tonu taua hiwi. A, ka eke ki nga puke e rua o taua hiwi, kua kite tonu atu e paeroa tonu ana mai te kainga i tetehi taha. Ki waenga o aua puke, ko te matawai e pupu ake ana; ka heru te pakeke nei i a ia, ka whakarakei, ka putikitia te mahunga, ka tiaia ona huia e rua, ka kakahutia ona, ka pai te tama hei tirohanga ma te kanohi o te iwi o tona taokete, o Taewa. Ka hikoi te pakeke nei; tapa iho aua puke, ko Tara-rua-o-nga-huia, o te pakeke nei, a, e mau nei i naiane taua ingoa. Ka tae a Māhu ki te tau-tikatanga atu o te hiwi e tae ai ki te kainga, ka mahara ia kia kitea rawatia ake a ia kua tae ki te kainga. Katahi ka hurihia ki tona tuara te putikitanga o te kakahu o runga, katahi ka oma. (Ki taku titiro atu ki taua wahi i omakia nei ke ite  $1\frac{1}{2}$  maero te matara.) Tapa iho tena wahi ko Te Omanga.

Ka tae te pakeke nei ki te kainga, mohio tonu atu a ia ko te kainga tera o tona taokete i te toropuke i te pito whaka-te-hauraro. Ka noho ia ki te paepae-tapu o Taewa; ka karanga te iwi ki a Taewa, "E! e koe! He tangata kei te takitaki-tapu!" Ka mea a Taewa, "I haere mai te Ruanuku ra i hea, e, kowai ra tena e whakataetae ki aku tapu?" Ka pa atu te karanga a te hakui ra—a Mawake-roa—"Hara mai E Koro! Ko to taokete, ko Taua." Tenei ingoa a Taua, i peratia atu ai e Mawake-roa ki tona tane, ki a Taewa, kia mohio a ia he rangatira—e whakanui ana i tona tungane, i a Māhu, mo te pikinga i te paepae-tapu o Taewa. Ka tae mai a Taewa, ka tangi raua ko Mawake-roa; a, ka mutu, e hui ana nga mano o Taewa ki te

matakitaki i a tua-hangata, i a Māhu. Ka maoa mai te kai, ka mea atu a Māhu ki te Rua-nuku ra ki a Taewa, "Ma taku putake anō i kitea mai ai au ki a koe, kia ea, kia rite hoki, ka reka ai te kai i a tenei hanga, a te ngakau pouri, mamae-kino." Ka ki atu anō a Māhu, "Kaore ano au kia pa kai noa, mai ano o taku putanga mai i roto i taku whare-pouri, a e haere nei au i te whenua. Kati, ko te ngakau tonu e ki ana i te pouri; koirā te oranga o to taokete e nohona atu nei au." Ka mea atu a Taewa, ki tona hakui, "Koia ano, parea atu ngā kai nei ki tahaki, kia uia e au te take o to tungane i kitea mai ai ki a taua." Ka mauria atu ngā kai ra ki tahaki, ka mea atu a Taewa, "Taua ka haere ki te aroaro o te atua; erangi, ki te pae tuatahi taua; kia mohio ano au ki to take, a ka nuku atu ai taua ki te aroaro o to tupuna, o Tu-mata-uenga raua ko Ue-nuku-kai-tangata."

Ka haere raua, ka tae ki te tuāhu-tapatai, ka ui atu a Taewa, "Korero i to take." Ka ki mai a Māhu kia akona a ia ki ngā karakia e ngaro ai te tangata—kotahi, tokorua, nuku atu, a, rau noa atu. Ka utua e te Rua-nuku ra, "A! he take pai noa iho; mahara nei au he huri-whenua i te tangata tonu. I naianei ano me hoki taua ki te whare. Mo tera ahiahi ka tapoko ai taua ki te whare tapu i takoto ai ena taonga" (ki te whare akonga, e kiia ana ko te whare-maire).

Ka hoki, ka moe, ao ake; i te ahiahi ka tapoko ki te whare ra, ka whakaakona te pakeke nei, a Māhu, e te Rua-nuku nei, e Taewa, ka akona ki te mahi whakaea pouri. A, he roa ka oti, ka ki atu a Taewa, "Kua rupeke atu. Kore rawa tetahi i mahue iho i a au te hoatu ki a koe o ngā karakia a o tupuna mai o Hawaiki, e riro ai te tangata ki te po." Ka mea atu anō a Taewa, "Koirā ngā makutu, kua moiho nei i a koe enei makutu i hoatu e au." Koia tenei ngā ingoa o aua taonga: He "Tuata," he "Whakamatiti," he "Whakahia-moe," he "Maiki-roa." Ka whakanohoia te atua nei, a Tu-kai-rongo-whakamina. Ka whakapumautia ki runga i te pakeke nei ngā mahi nei, me te nanakia e mau nei i runga.

Ka rite te wa hei putanga mo raua ki waho, ka mahara te Rua-nuku nei, "E! taku kupu ki a koe! E kore e mana o taonga i hoatu nei e au ki te wahia e koe ki te tangata ke. Erangi ki ngā mea tupu ake ki a koe, whaea aku ou; papa ake ou; tuakana, tuahine, tamaiti ake, ki a koe." Ka mea atu te taurira, a Māhu, "Ae! kua mohio au, kua rongo atu. Me puta taua i to taua whare-tapu."

Haere rawa a Māhu, puta rawa atu ki waho o te pa, ki te kiritai rawa; ka noho iho a Taewa i roto anō i te pa. Kua kite tonu atu i a raua tamahine ko Maweke-roa, ko to Māhu tuahine, nana taua kotiro, na raua ko Taewa, ko Kura-patiu te ingoa. Kite tonu atu a Māhu i taua kotiro ra, e tapahi harakeke ana i roto i te repo. Tukua tonutia atu te makutu, he tipu-whakahia-moe; tu tonu iho, e tu nei kei roto i te repo.

Ka tae te rongo ki nga iwi o Taewa, ki Wai-marama, ki Kahurangi, ka haere mai ki te uhunga. Ka kitea ake e te pa e heke iho ana i te tau o te hiwi o Kohu-ipu. A ka puta te tangata whenua ki waho ki te tawhiri, a, ka oma atu a Māhu, ka rere ke tana mahara, ka homai ke ki konei tona pouri, me he mea nei na enei iwi i tahae ona kai. Puta tonu atu te tangata ngakau pohehe nei ki mua i te iwi e pohiri ra; tipia tonutia atu te iwi ra; tu tonu iho te iwi ra i runga i te maunga nei, e tu nei ano i naiane.

I tae au ki nga wahi o enei korero ka rua nei. E tu mai me nga tamariki ano kei nga tuara tonu, e waha ana. A, kei runga i nga turi o a etehi e noho ana, a, e hiki ana o a etehi, e noho nei ki runga i te hiwi ra, o Kohu-ipu. Koia tenei whakatauki, "Te kai whakatutu a Taewa e noho mai ra i runga o Kohu-ipu."

Mohio tonu a Taewa ki te mate o tana tamahine, kei a Māhu; me te matenga o aua iwi ra i haere mai nei ki te tangi i a Kurapatu. Heoi, kore rawa i whai mahara a Taewa, te tino Rua-nuku, i te araitanga mai a tona hoa wahine, a Mawake-roa. A ka whakaputa a Taewa i tona pouritanga ki tona wahine, i te mea kua mohio a ia i te mate o tana kotiro, hui atu ki te iwi nui tonu, e tu ra, kua kohatu. Te kupu tenei a Taewa, "E Kui! ka hua au i whakamana ai i te tono a to tungane i aku taonga, e wahi atu ki to korua na iwi ano. Katahi nei te he i a au ki toku iwi." Ka korerotia atu e Mawake-roa ki tona tungane nga kupu a Taewa. Ka pa te wehi ki a Māhu; ka oma te pakeke nei, ka ahu te haere ki te Matau-a-Māui poka mai ai ki tenei taha, ki Ahuriri nei.

Ka tae mai ki waenganui tonu o te ara ki tetei taha o te awaawa, ka kite mai i tetei tangata e keru aruhe ana, i Papa-o-tiri, i tetei taha o taua awaawa. Ka pa te karanga a Māhu, "Kowai tera? E! kowai tera?" He nui te reo o te pakeke nei, pau katoa te hau o roto o tona puku. Ka rongo mai te koroua ra, ka karanga mai, "Ko au!" Karanga atu a Māhu, "Ko koe, kowai?" "Ko au; ko Tauhou." Kua mohio atu, a ko te tangata tera o te iwi nana i patu tana iramutu. Tipia tonutia atu, tapapa tonu iho i runga i ona aruhe, kua mate; e tapapa nei, kei te taha o te ara ki Wai-marama; kua kohatutia, pera ano me era i Kohu-ipu ra.

Ka haere a Māhu, ka tae ki te Korokoro, kei Here-taunga te takiwa ki tenei kainga. Ko te rangatira o tenei kainga, ko Haere te ingoa; ka peka ki te kainga ra, a, i te ahiahi ka maoa atu he kai, ka hoatu ki roto i te rourou tetei ma Māhu. Ka taupokina e ia te rourou ra; ko te take, he matu tangata te kinaki i runga o te rourou ra. Kua tae tonu te mohio me te wehi ki a Māhu, no tona iramutu taua matu ra. Katahi ka pokaia iho i te tou o te rourou ra, te naomanga iho o nga kai e te ringa ona. A, kaore i roa ka mutu te kai; i te po ka hapai ake nga tokomauri o te ata, ka puta a Māhu ki

waho, ka haere ki te paepae tikonga, ka titia te rakau o tona atua, ka whakanohoia ki reira a 'Tu-kai-whakarongo-mina, hei patu mo nga tangata o reira—o Te Korokoro.

I te ata tonu ka whakatika a Māhu, ka whakatau pupuri mai ano a Haere; kaore i noho, haere tonu a Māhu. I muri tonu, ka haere te rangatira nei, a Haere, ki te paepae nei, noho kau iho te tou, werohia tonutia ake e te rakau ra; kua hoaina ra, tu rawa ki te kumu. Ka aue haere mai te koroua ra, ka popo atu nga tangata, ka ki ake, "Kei te tangata kua haere nei, kei a ia toku mate."

Ka whaia te pakeke ra, a Māhu, ka kiia atu, "Kua mate a Haere, kei a koe." Ka ki mai, "Haere! kua ora, kaore i a au. He aha taku take? a tana take ranei ki au?" Ka hoki; tae atu ai, kua mate a Haere.

Ka kaha te haere a te tangata nei, a, ka whiti i Ahuriri, ka whiti i Mohaka, ka whiti i Te Wairoa, te one i Te Whakaki, i Kai-matai, Te Mahia, ka tae ki Opou-tama; ko te whakawhitianga tera ki Nuku-taurua. He motu a Nuku-taurua i taua wa, e ai nga korero, no reira ka hoaina nga karakia a Māhu kia hapainga ake te onepu o raro, a, pera ana taua wahi. Whiti atu ana, ka u atu ki te Waha-o-tataramoa, ka haere tonu ki tona kainga, kia wawe te kite i tona hoa wahine, i a Ati-nuku. Tae atu, ka tangi raua. Ka mutu ka ki atu ki tona ruahine, "Kaore i rikarika to taua taonga i whakamomoritia e au, hei rapu i to taua pouri. Puta tonu mai au i te whare-akonga, wahia tonutia atu ki to maua tamahine. A, i haere mai nga iwi o reira ki te tangi; wahia tonutia atu ki aua iwi, e tu mai na i runga i te maunga o Kohu-ipu." Ko Maunga-wharau te tino ingoa o taua maunga, te kainga tuturu o Taewa.

#### HE WAIATA.

Kihai au, E Hika! i kite,  
I te ringa makohakoha  
Ki te hanga no te tangata,  
No te mea ia, ko to tupuna—  
Ko Te Here-maipi, pakira mai  
Ki te ra e whiti na.  
Ki te kaia i te hanga no te tangata  
Kihai au, E Hika! i pera  
Me Kokouri, me Kokotea.  
Peke marire mai tera  
I roto i tona pa, i Pari-nui-a-te-kohu,  
I tikina mai ai ki Maunga-wharau  
Ako ai te wananga, ki a Taewa,  
I takina mai ai e te tuahine, e Mawake-roa,  
Akona i reira te "Tuata," te "Whakamatiti,"  
Te "Whakahia-moe," te "Maiki-roa," E Hika e.  
No te matauranga ka wahia te whare,  
Tipia ki roto i te repo ko Kura-patiu,  
Te ika-mata-ruahine,

No te hara maitanga o nga pori.  
 Ki te tangi ki tera—  
 Koia te “Kai-whakatutu-a-Taewa,”  
 E noho mai ra i runga o Kohu-ipu e.  
 No te hokinga mai o tera  
 E noho ana a Haere i te Korokoro,  
 Ka rere te mauri o tera,  
 I te matu o te iramutu—  
 I tona matenga i Upoko-taua.  
 Ka waiho i roto i te tia o te hamuti  
 Ko Tu-kai-whakarongo-mina,  
 Ka ea, E Hika, to te tai,  
 A mate ra ai.

Tenei ano teteahi oriori mo aua mahi :—

HE ORIORI, NA TE MOTU, MO RANGI-TUMUA.

Rangi-tumua, e noho mai ra,  
 I te kahika a Hine-rahi ra—e—i—  
 Tenei au nei E Tama !  
 Kai te kimi noa,  
 Kai te rapa noa, i aku mahara.  
 Kaore nei, E Tama ! te rahi tangata i a taua ;  
 Ka ngaro ra ia te wa ki to tuakana,  
 Nga whakaruru hau o tini raua ko mano ;  
 Tena ka riro i runga i nga hanga a Tai-komako—  
 I te kapukapu, i te kaunoti ;  
 I nga hauga a Māhu, i hara mai ai,  
 Ki te rangahau i a Taewa,  
 Ka poronga i reira, koia Kura-patiu,  
 Ka puta ana pori,  
 Ka tau mai i tana tau, i a Marewa-ki-te-po, e—he-  
 Ka nonoho mai ai, kia tau ki raro, ra,  
 Koia te “Kai-whakatutu”  
 E noho mai nga hiwi ki Kohu-ipu ra.  
 No te hokinga mai, ka waiho i te hamuti,  
 Ko Tu-whakarongo-mina,  
 Ka mate i reira ko Haere-a-tautu,  
 Te ngakinga o tona mate,  
 I Upoko-taua e—i.

## MĀHU AND TAEWA-A-RANGI.

BY T. TARAKAWA AND PAORA ROPIHA.

Translated by S. PERCY SMITH.

[The following tradition is published because of the illustrations it furnishes of Maori life in the fourteenth century, and especially of the power of the *Tohunga*, or Priest. Rakuraku Rehua, one of the chiefs of highest rank of the Urewera tribe, and a man well versed in Maori

history, tells me that Taewa-a-rangi was a Priest that came to this country in the Taki-tumu canoe about the year 1350, and that of all those who crossed the ocean he held the highest position, for priestly knowledge of *karakias* (incantations), *makutu* (or witchcraft)—far surpassing Nga-toro-i-rangi, the High Priest of the Arawa canoe, who is generally credited with being of a very high class. My informant is a man whose opinion on such a subject is entitled to the greatest weight, for as a boy he was specially educated as a Priest, his forefathers having been *Tohungas* from the earliest dates of which they have cognisance. This office descended from father to son. Initiation into the mysteries of the craft was accompanied by many ordeals, until the *tauirā* or pupil became adept. My friend had passed through all of these, just before Christianity was introduced; but the new religion, as he says himself, drove most of the formulæ out of his head. They were taught that such things were incompatible with Christian belief, and hence he has lost most of the knowledge derived from his father in heathen days. Taewa-a-rangi, said my informant, *kua pau i a ia katoa te wānanga o Hawaiki*, had acquired all the knowledge of Hawaiki—their ancestral home in the Pacific, or beyond it to the west. The knowledge, that is, of sacred things; and during his lifetime he was constantly visited by those desirous of acquiring knowledge of their sacred rights. This story illustrates that. It is in perfect accordance with Maori custom that the *tauirā* or pupil should exercise his newly acquired powers (after previous trials on smaller game) on some blood relations; and this is what occurred to Māhu in the story to follow. This was the final ordeal and test of his power as an adept, and was the offering made to the teacher, in which the pupil sank all feelings of love and affection in the act, to prove to his master that he had profited by his teaching.

Such is the belief of the best informed Maoris, who still firmly hold that the powers of the *Tohunga* were real, and that they were gifted with powers far beyond those of ordinary mortals. Students of the modern science of phisic power will not find much difficulty in explaining some of the actions of the old *Tohunga Maori*, though perhaps not all they are accredited with.—[TRANSLATOR.]

Māhu dwelt at his home at Pari-nui-a-te-kohu, at Nuku-taurua on the Mahia peninsula, where, in due season, he engaged in the work of planting the *kumara* crop. When the autumn came this was harvested and placed in the *rua* or *kumara* house as provision for the winter. At that time certain villages were deficient in food, whilst it was known that Māhu and his wife—Ati-nuku—had a houseful remaining. It was considered that no one was daring enough to steal the old people's stock, but Koko-uri said, "Who will be my companion to try it?" His younger brother, Koko-tea, said, "I will! thy younger brother!"

So these two braves went on their errand and arrived at the storehouse. Said one, "Let us break open the door," but Koko-uri said, "We should be seen directly, let us make a hole behind." To which the younger brother consented, saying, "Yes! that is better!" So the younger brother made a hole and secured some of the *kumaras*. All the time the owner of the store was at work near the door, he was peering at the doorway whilst the thieves were helping themselves at the back. The old woman—Ati-nuku—(hearing a noise) said, "The *kumaras* at the back of our store are falling down." She jumped up, and then saw that the wind and the sun were entering the storehouse. So she cried and was much downcast, crying as she went off to Māhu. The old fellow asked, "Old lady! who has hurt you?" ; to which Ati-Nuku replied, "O old man! the root of the tree which enables man to stand and live, our food, has been taken by someone, who made an entrance at the back of the storehouse and there pulled it out."

Māhu also lamented and cried over their loss, at the end of which he uttered his saying (threat): "Presently will I travel over the land to secure a means by which these men shall go down to the uttermost depths of darkness, beyond Paerau,\* and there die. Shortly will these men through me be lost in Hades." Two days was the old man Māhu hesitating and considering, on the third all his arrangements had been made to start. He took with him such garments as became a chief, together with some *huia* feathers to stick in the top-knot of his hair. The old fellow went towards the west, to search for his sister Mawake-roa, whose name is quoted by the fathers and mothers when their daughters get married: "Ah! 'tis the affliction of Mawake-roa, let her go with her husband." This is the origin of it, Mawake-roa was a sister of Māhu's who had married Taewa-a-rangi, the noted wizard.

So Māhu came from his home at Pari-nui-a-te-kohu at Nukutaurua, to Te Wairoa, to Tangoio, to Ahuriri, thence by Te Matau-a-Māui (Cape Kidnappers) to Wai-marama, to Kai-rakau, and to Pou-rerere. Between Pou-rerere and Poranga-hau he saw some people, at Te Paripari, and went to the front of the cliff and stood there, and asked, "Where is the home of Taewa and his wife?" The people replied, "You have left the place behind you, at the stream. Cross it, and go along the beach till you come to a little stream, go by that way; when you reach well up it, climb up to your left hand, and when you get on top you will see the village spreading out, that is the place." So Māhu turned round, and it was then known who he was, so the place was at once called Pari-māhu, or Māhu-cliff. The old

\* Paerau, Hades, *i.e.* the North Cape of New Zealand, where is the entrance to Hades.

fellow went along according to their directions until he got to where the ridges narrowed in, and then ascended; half-way up he recognised the ridge (he had been directed to). When he reached the two hills on the ridge, he could distinctly see the village on one side. Between the hills there was a spring bubbling up, and here he combed his hair and adorned himself, tying up his hair in a knot, in which he stuck his two *huia* feathers, and also put on his garment so that he might look well in the eyes of his brother-in-law, Taewa. He now stepped out, hence is that place called *Tara-rua-o-nga-huia*, or the double-peak of-the-*huia*, which obtains even to this day. When Māhu got to the part where the ridge leads straight to the village, he turned the knot of his garment on to his back and started to run. (According to my opinion the distance he ran is about  $1\frac{1}{2}$  miles.—T. T.) Hence is that place called *Te Omanga*, the running.

When the old fellow got to the village, he concluded that the home of his brother-in-law was near the hillock on the north side. On entering the house he sat down on the sacred sleeping-place of Taewa, whilst the people called out, "O! O thou! A man is on thy sacred place!" Taewa thought, "Where can this man come from; who is it that dares to contend with my sacred things?" Now called out the old woman, Mawake-roa, "Come here old man, here is thy brother-in-law Taua!" This name of Taua was used by Mawake-roa to her husband so that Taewa might know it was a chief—she was, in fact, exalting her brother because of his having got on to the sacred sleeping-place of Taewa.\* When Taewa arrived he and Mawake-roa cried over Māhu, and then the numerous people of Taewa assembled to see him. When food had been prepared, Māhu said to Taewa, "After the cause (object) of my being seen here is satisfied, then only will food be relished by this dark and pained heart." He added, "I have not touched food since I came forth from my home of trouble, nor as I travelled along. Enough, the heart is full of trouble; that has been the sole sustenance of thy brother-in-law that sits before thee." Taewa said to his wife, "So be it! take the food on one side so that I may ask the cause of thy brother being seen here with us." When the food had been placed on one side, Taewa said, "Let us go to the presence of the god, but only to the first threshold; when I know the nature of your object, we will then move on to the very presence of your ancestors, *Tu-mata-uenga* and *Ue-nuku-kai-tangata*."†

\* Which would have been death to anyone but a relative or connection.—TRANSLATOR.

† "Tu-of-the-contorted-face," the terrible god of war, one of the ancient quartette common to all Polynesians, and *Ue-nuku*, the-man-eater, a subsidiary god, more especially worshipped in New Zealand; a deified man.

The two now went to the *tuāhu-tapatai* (one of the spots where the incantations are repeated) where Taewa said, "Disclose your cause (object)." Māhu answered that he wanted to be taught the *karakias* or incantations by which man might be destroyed—one man, two men or more, or even a hundred. The learned man replied, "O! that is easily accomplished; I thought you wanted to overturn the land as well as mankind. Now let us return to the house, to-morrow evening we will enter the sacred-place where those things lie." That is, to the house of instruction which is called a *whare-maire*.

They returned; they slept; it was day. In the evening they entered the house where the old fellow Māhu was taught by the learned man Taewa the means of relieving all feelings of distress (such as, in this case, unavenged wrongs). It was a long time before all was finished, and then Taewa said, "You have it all, not one (*karakia*) remains with me that I have not disclosed—even those of our ancestors of Hawaiki, by which man may be sent down to death." Again said Taewa, "These are the (*karakias* to) bewitch; you now know all I have given you." These are the names of those properties (*karakias*), a "Tuata," a "Whakamatiti," a "Whakahia-moe," a "Maiki-roa." Then he placed on him the god, "Tu-kai-whakalongo-mina," to effectually and permanently fix the knowledge of these powerful *karakias* mentioned above.

The time had now arrived when they should go forth, when the Learned Man said, "O! my word to you! The properties that I have given you will not be effectual (*mana*) if used against strange people (i.e., non-relations or non-connections), but against your own people—a mother, or aunt, father or uncle, elder brother, sister, child of thine own, &c." The disciple Māhu replied, "Yes! I know, I have heard. Let us go forth from the sacred-house."

When they came forth, Māhu went outside the pallisading of the *pa* whilst Taewa remained inside. There Māhu saw the daughter of Mawake-roa and Taewa (and consequently his niece and blood relation), whose name was Kura-patiu. When Māhu saw her she was cutting flax-leaves in the swamp. At once he let fly the sorcery at her, called *tipi-whakahia-moe*, or sleep-causing-stroke; she stood there, still, fixed, and stands there yet.\*

When the news reached Taewa's people at Wai-marama and Kahuranaki, they came to the wake (*uhunga*). The people of the *pa* on

\* Presumably the site of the girl's death is marked by a rock or other natural object. The word *tipi* is translated by "stroke," but it is more akin to an electric shock, or lightning. The word is commonly used to denote the effect of sorcery on man or any other object. In common language it refers to the action of flicking or cutting-off anything, but it clearly has an esoteric meaning connected with the sudden action of unseen power, of which there are numerous examples.

seeing them descending the spur of the ridge of Kohu-ipu, went outside to welcome them in the usual manner; but Māhu ran towards them, his mind distorted with the same distress and feelings as if these had been the very people who stole his food. This man of the deluded heart came in front of the people who were waving their welcome, and sent his "stroke" at the approaching people; they stood stock still on the hill, and are still standing in the same place.\*

I (T. T.) have been to both these places. There are to be seen the children still on their mother's backs, or on their knees, whilst others are being nursed in arms; they are all on the ridge called Kohu-ipu. Hence is the saying, "Taewa's serried rank of food resting on Kohu-ipu."

Taewa was well aware that the death of his child as well as of those who came to cry over Kura-patiu, was due to Māhu. But the Learned Man took no steps in consequence, because of the objections of his wife Mawake-roa; but he poured forth to his wife his feelings of distress and sorrow at the cause of his daughter's death, together with the rest of the people who stood there, turned into stone. Taewa's words were, "O Old Lady! I thought when I consented to the application of your brother for my powers, that he would direct them at your own people. Now am I false to my people." Mawake-roa told this to her brother, who was seized with fear, and fled away, taking his course towards Te Matau-a-Māui, from where he came out on this side to Ahuriri.

As he came along, about midway, on the side of a valley, he saw a man digging fern-root, at Papa-o-tiri, on one side of the valley. Māhu shouted out, "Who is that? O! who is that?" The old fellow called with a loud voice, exhausting all the breath in his lungs. When the other old man heard, he called in return, "It is I!" Then said Māhu, "It is you! Who?" "'Tis I, Tauhou!" Māhu then knew it was a man of the tribe that had killed his nephew. He cast his "stroke"; the man fell down on his own fern-root, dead; he lies there still, on the side of the track to Wai-marama; he is turned into stone like those at Kohu-ipu.

Māhu now went on his way until he arrived at Te Korokoro, which is at Here-taunga. The chief of this village was named Haere. Māhu turned off to this village, and towards evening when the food was cooked some of it was placed in a *rourou* (basket) for him. He turned the basket upside down, because he had detected some human flesh placed on top as a relish, and he felt sure that it was part of his

\* It was in perfect accordance with Maori custom that the pupil should first try his hand at sorcery on a relative before doing so on strangers. Probably the people are represented by limestone rocks, of which there are plenty in the neighbourhood.

wn nephew. But he ate some of the food which he obtained from the bottom of the basket, and then, when it was finished, they slept. In the dark, when the rays of morning were about to appear, Māhu went outside to the place where Haere sat in the morning, and there stuck in the rod of his god, and (for a time) placed on it his god, Tūtai-whakarongo-mina, so that he might thereby kill the people of Te Korokoro.

At daybreak Māhu arose to go, Haere attempted to detain him, but he would not remain. Shortly after he had gone, the chief Haere went to his usual seat, and had only just sat down when he was pierced by the rod which had been bewitched (*hoaina*). He returned bewailing, whilst the people gathered round him, to whom he said, "It is that man who has just gone, he is the cause of my death."

So they followed the old fellow Māhu, and said to him, "Haere is killed, you are the cause!" Māhu replied, "Return! he lives! I did not do it; what cause have I against him, or he against me?" They then returned and found Haere dead.

Māhu now hastened with all speed; he crossed Ahuriri, then Mohaka, then Te Wairoa, passed along the beach at Te Whakaki, passed Kai-matai, Te Mahia, and arrived at Opou-tama, which was the crossing-place to Nuku-taurua. Nuku-taurua was an island in those times—as tradition says—and so Māhu cast his spells to cause the sands to arise, hence is it an isthmus now. He then crossed to Te Waha-o-tataramoa, and on to his own home, in order that he might soon see his wife Ati-nuku. When he got there, they cried over one another, after which he said to his old woman, "There was no nonsense about our property (*karakias*) which I strove after, to avenge our injuries. Immediately I came out of the house of teaching, I let it fly at our niece. Then came the people of that part to cry over her, I gave it to them also, and they stand there now on the hill at Kohu-ipu." Maunga-wharaua is the proper name of that hill, the home of Taewa-a-rangi.

I did not, O Sir, perceive,  
A generous hand in dealing,  
With the property of others,  
Because I thought of thy great ancestor—  
Of Te Here-maipi, whose bald head  
There glistens in the shining sun.  
To take another's property (indeed)  
I did not act, O Sir!  
Like Kokouri and Kokotea,  
When that other one\* came forth.  
From his *pa* at Pari-nui-a-te-Kohu,  
And onward went to Maunga-wharau,  
To wisdom learn of Taewa,

\* Māhu.

Drawn thither by his sister,  
 And learning there the powerful spells  
 Called "Tu-ata," "Whaka-matiti."  
 The "Whakahia-moe," and "Maiki-roa," O Sir!  
 When fully taught, the house was opened,  
 The spell, at Kura-patiu, with deadly force directed,  
 The first victim of his wizard's power.  
 Now came the tribe to mourn—  
 To lament over her, now dead,  
 Then was seen, "The serried rank of Taewa's food,"  
 Who stand there still, above on Kohu-ipu.  
 On returning, as he came along,  
 At Te Korokoro found he Haere,  
 Here was he startled and alarmed,  
 At the flesh he knew was his nephew's—  
 He who was killed at Upoko-taua.  
 Then left he at the morning seat,  
 The wizard god Tu, of keenest hearing.  
 And thus was avenged the food. O Sir!  
 By death indeed.

This is another *oriori* (lullaby) referring to the same story (see Nga Moteatea, p. 351).

The following is a free translation of the lullaby by Sir George Grey (marginal note on MSS. of Nga-Moteatea):—

"Here is little Rangi-tumua, reclining with me under the lofty pine-tree of Hine-rahi, and here am I, my little fellow! seeking searching sadly through the thoughts that rise. In these days, my child! no lofty chiefs are left for us two; passed are the times of thy famed uncles; those who from the storms of war and witchcraft gave shelter to the multitude, to the thousands. They have been slain by the accursed sorceries, the deeds of Tai-komako the sorcerer, he, who watching for the naked footsteps of his enemies, scraped up the dust from the earth and offered it to his infernal deities. Thus slew his foes by the rubbing together of charmed sticks, kindling thus unholy flames. Yes! they fell by the accursed arts of witchcraft of Māhu the teacher of Tai-mako; who, hearing of the fame of Taewa as a sorcerer, sought him out to learn his art. This ended in slaying by sorcery Taewa's own daughter, Kura-patiu; and when her relatives made their appearance to bemoan her death, he chanted forth his powerful incantation, "Marewa-ki-te-po," at which they all sunk down, falling there. Yes! they stood fixed, stiff, immovable, as high piles of food placed as presents before strangers. There may their remains be seen, fixed on the hill at Kohu-ipu. On his return he left behind him in his hurry, the spell "Tu-whakarongo-mina," and when the great sorcerer Haere-a-tautu leaned there, he too died; and thus Māhu avenged the death of his relatives who fell in the battle of Upoko-taua, where were pulled off, before they were roasted, 140 cords that tied up the hair of the slain."



## NOTES AND QUERIES.

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### [123] Work of the old Stone Axe.

A survey party had lately to fell a kauri tree near Lucas' Creek, North Shore, Auckland. This tree was five feet in diameter, and at fifty feet from the base, right in the heart of the tree and eighteen inches from the outside, they found clearly defined marks of the tree having been chopped with a stone axe. It is said there can be no possible doubt about it, for the whole party could discern the marks of the chopping with a dull blunt instrument as clearly as possible. It is supposed that some of the ancient inhabitants had commenced to cut the tree down and had to abandon their work. Now, how long ago was that tree chopped, and by what race, and in what age? We must bear in mind that: 1st. The tree was originally chopped at, say, half a man's height from the ground, whilst the marks are now fifty feet above; and 2nd, the tree is now five feet in diameter at the base, and the marks are eighteen inches from the outside, and quite in the heart.—  
W. C. KENSINGTON.

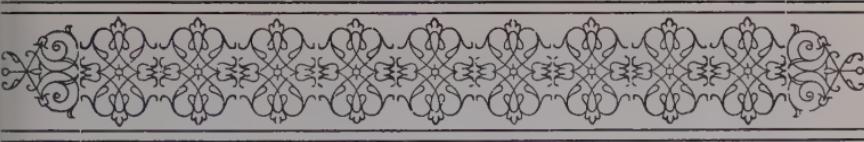
### [124] Hawaiki.

In my reading I have just come across a quotation from "The Sacred Books of the East," xxxi, as follows:—"I desire to approach Ahura and Mithra with my praise, the lofty, eternal and the Holy Two; and I desire to approach the Stars, Moon, and Sun with my praise. And I desire to approach all the mountains with my praise, glorious with sanctity as they are, and with abundant glory, And a sacrifice to both Earth and Heaven, and to the Stormy Wind that Mazda made, and to the peak of high Haraiti, and to the land and all the things good." I think it is taken from a Persian hymn in the Sacred Books of the Avesta. The name Haraiti struck me at once as possibly having some connection with Hawaiki.—  
C. M. HYDE.

[Can any of our Indian correspondents tell us any thing of Haraiti?—EDITORS.]

## REV. SAMUEL ELLA.

WE much regret to inform our members that the Society has lost one of its best Corresponding Members—the Rev. Samuel Ella—who died at Sydney on the 12th February last. Mr. Ella has often been a contributor to the pages of this Journal, and was always most willing and ready to afford information on matters connected with the Polynesian race. Since the death of the Rev. Wyatt Gill, LL.D., the Rev. Mr. Ella has been our constant referee on doubtful points in Polynesian matters. We quote the following from the *Sydney Morning Herald* of the 13th February, 1899: The Rev. Samuel Ella, one of the veteran missionaries in connection with the London Missionary Society to Samoa and the Loyalty Islands, died yesterday afternoon. On Monday last Mr. Ella complained of a cold, and on the following day had an attack of cerebral hæmorrhage, which for a time rendered him unconscious. He regained consciousness on Wednesday, but soon relapsed into a state of coma, from which he never rallied, and he passed away quietly at his residence, Palace Street, Petersham, in his 76th year. In the year 1847 the late Mr. Ella was sent to Samoa, by the direction of the London Missionary Society, to take charge of the Mission Press. In 1859, the work of the Press being much interrupted by war, he devoted himself more fully to the ordinary work of a missionary. Early in 1859 Mr. and Mrs. Ella visited Sydney for the benefit of their health and returned to Samoa a few months later. In 1862, on account of enfeebled health, Mr. Ella returned to Sydney with Mrs. Ella, and two years later was appointed to the Loyalty Islands mission, he being the first European missionary to settle on the island of Uvea. In 1872 the late Mr. Ella, with Mrs. Ella, visited England, returning to the Loyalty Islands in the following year, and remained there till 1876, when he returned to Sydney and ceased from active missionary labours. In the same year he left Sydney in the “John Williams” on a visit to the New Guinea mission, which had then only recently been commenced. The late Mr. Ella was a scholar of considerable attainment, and during his retirement in Sydney contributed numerous articles to magazines and other publications, relating chiefly to the manners and customs of the Polynesian races. He also took great interest in the proceedings of the Australasian Association for the Advancement of Science, of which he was for many years a member, and for some time held the position of President of the Anthropological Section of the Association. In this capacity he contributed several valuable papers relating to the Polynesian races, and always took a lively interest in all matters pertaining to scientific research in the South Sea Islands, concerning which he was justly regarded as an authority. Mr. Ella also devoted considerable time to the translation and revision of portions of the Scriptures, hymn books, &c., in the Uvean language of the Loyalty Islands. During his residence in Petersham Mr. Ella took great interest in the work of the Bible Society, Preachers’ Association, and the local Congregational Church, of which he was a deacon. Just prior to his death Mr. Ella was engaged in preparing the manuscript for a series of articles on “Missionary Heroes in the South Seas,” for publication in a Sydney religious monthly.



## TRANSACTIONS AND PROCEEDINGS.

### POLYNESIAN SOCIETY.

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A MEETING of the Council was held at Government Buildings, Wellington, on the 17th April, 1899.

The following new Members were elected :

- 290 W. Bonar, Surprise Island
- 291 Mrs. F. S. Warbrick, Devonport, Auckland
- 292 W. J. Kenny, H.M. Consul General, Hawaii
- 293 W. E. Atkinson, Naikorokoro, Fiji Islands
- 294 Dr. J. S. Billings, Director New York Public Library

The following papers were received :

- 193 Atua Maori. Rev. T. G. Hammond
- 194 The Fire Ceremony. Lieut.-Col. Gudgeon

The following books, pamphlets, &c., were received :

- 748 *Ioi Karanga*. December 3rd to March 25
- 749-53 *Revue mensuelle de l'École d'Anthropologie*, Paris. Sept., 1898, to Jan., 1899
- 754 *Journal of the Buddhist Text Society*. Vol vi, parts 1-2
- 755-6 *Tidschrift voor Indische Taal-, Land-, en Volkunkunde*. Deel xl, Af. 4, 5, 6
- 757-8 *Notulen van de Algemeene en Bestuurs-Vergaderingen*. Deel xxxvi, Af. 2, 3
- 759 *Archivio per L'Anthropologia*. Firenze. Vol. xxviii, part 2
- 760-1 *Journal Royal Colonial Institute*. Vol. xxx., parts 2-4
- 762-5 *Na Mata*. Nov., 1898, to April, 1899
- 766-71 *Science of Man*. Dec., 1898, to March, 1899
- 772-3 *Hawaiian Historical Society*. Fifth and Sixth Annual Reports
- 774 *Abhandlungen der Naturhistorische - Gesellschaft zu Nürnberg*. Band xi
- 775 *Bulletin New York Public Library*. Vol. ii, No. 10
- 776 *International Catalogue of Scientific Literature Report*
- 777 *Proceedings Canadian Institute*. No. 6
- 778 *Progress*. Vol. i, No. 3
- 779-80 *Popular Maori Songs*. Supplement No. 1. John McGregor

- 781 *Funafuti Atoll*. Part 7. Australian Museum, Sydney  
 782-4 *Comptes Rendus, Société de Géographie de Paris*. Parts 8-9, 1899  
 part 1, 1899  
 785 *Bulletin de la Société de Géographie de Paris*. Vol. xix., 1  
 786-7 *The Geographical Journal*. Vol. xii, 5; vol. xiii, 1  
 788 *Antarctic Exploration*. Royal Geographical Society  
 789 *O le Sulu o Samoa*. December, 1898  
 790-1 *The Queen's Quarterly*. Vol. vi, 2, 3

A MEETING of the Council was held in Wellington on the 3rd July, 1899.

The following new Member was elected :

- 295 The Rev. A. W. H. Compton, Opunake, N.Z.

The following papers were received :

- 195 Notes on Maori Mythology. Elsdon Best  
 196 Matamata-me. Rev. S. Ella  
 197 Notes from Dr. Samwell's Diary. J. Edge-Partington

The following books, pamphlets, &c., were received :

- 792 *Annual Report Smithsonian Institution*. 1896  
 793 *Report Australasian Association for the Advancement of Science*  
 Vol. vii, 1898  
 794 *Real Academia de Ciencias y Artes*. 136th year  
 795 *Scientia, La Sexualité*. F. le Dantec  
 796 *Scientia, La Spécificité cellulaire*. L. Bard  
 797 *Bulletin New York Public Library*. Vol. iii, March, 1899  
 798 *Études d'Ethnographie Préhistorique*. Ed. Piette et J. De La Porterie  
 799 *Bulletin de la Société Neuchateloise*. Tome xi, 1899  
 800 *Anniversary Address to Royal Society, N.S.W.* May, 1899  
 801 *Nochmals der Palolo*. Dr. B. Friedlaender. 1899  
 802 *Proceedings Canadian Institute*. Vol. ii, part 1, Feb., 1899  
 803 *Kongl Vitterhetts Historie och Antigvetels Akademiens Manadsblad*  
 1895  
 804 *Dagh-Register, Casteel Batavia*. 1631-1634  
 805 *Notulen van de Algemeene en Bestuurs-Vergaderingen*. Deel xxxvi  
 1898  
 806-7 *Revue de l'École d'Anthropologie, Paris*. April-May, 1899  
 808 *Comptes Rendus, Société de Géographie, Paris*. February, 1899.  
 809 *Bulletin de la Société de Géographie de Paris*. Tome xx, Mar., 1899  
 810 *Memoires de la Société d'Anthropologie de Paris*. Tome ii, 3  
 811 *Bulletin de la Société d'Anthropologie*. 1897, 5, 6; 1898, 1, 2, 3  
 812 *Annales de l'Institut Colonial de Marseilles*. Vols. iv, v  
 813 *Journal of the Royal Colonial Institute*. May, 1899  
 814 *Na Mata*. May-June, 1899  
 815 *The Geographical Journal*. May, 1899

The following books were presented to the Society by Mr. Elsdon Best :

- 816 Omoo : Adventures in the South Seas. Herman Melville. 1861
- 817 Kaiapohia : The Story of a Seige. Rev. J. W. Stack. 1893
- 818 The Aryan Maori. Ed. Tregear. 1885
- 819 Account of the Signing of the Treaty of Waitangi. W. Colenso. 1890
- 820 Mahoe Leaves. T. Moser. 1863
- 821 Antiguos Alfabetos Filipinos. T. H. Pardo de Tavera. 1884
- 822 Fifty Years Ago in New Zealand. W. Colenso. 1888
- 823 Consideraciones sobre el origen del Nombre de los Números en Tagalog. Don T. H. Pardo de Tavera. 1889
- 824 The Long Voyages of the Ancient Hawaiians. Dr. N. B. Emerson. 1893
- 825 Tabel van Oud- en Nieuw-Indische-Alphabetten. K. F. Holle. 1882
- 826 The Pacific Islands. W. Seed and H. B. Sterndale. 1884
- 827 Das Buch der Schrift. C. Faulmann. 1880
- 828 Über den ursprung der Schrift der Malayschen Völker. Dr. F. Müller. 1863
- 829 Manual Concepts. F. H. Cushing. 1892
- 830 The Southern Districts of New Zealand. Ed. Shortland, M.A. 1851
- 831 The Races of Man. C. Pickering, M.D. 1888
- 832 Maoria. Captain J. E. Johnstone. 1874
- 833 Life and Times of Patuone. C. O. Davis. 1876
- 834 New Zealand. A. Kennedy. 1873
- 835 The Past and Present of New Zealand. Rev. R. Taylor, F.G.S. 1868
- 836 New Zealand in 1836. J. D. Lang, D.D. Republished 1873. Bound in with Twenty-five Years in New Zealand and the Chatham Islands (1860) and The Story of Te Waharoa. J. A. Wilson. 1866
- 837 Nga Mahinga a nga Tupuna Maori. Sir G. Grey. 1854
- 838 Aboriginal American Authors. D. G. Brunton, A.M., D.D. 1883
- 839 The Archæologist. October, 1894. (Elsdon Best's article Prehistoric Polynesia)
- 840 El Sanscrito en la Lengua Tagalog. Don T. H. Pardo de Tavera. 1887
- 841 Hawaiian Annual. 1895
- 842 Typee. Herman Melville. 1861
- 848 Primitive Folk. Elie Reclus
- 844 Dictionary of the Aneityumese Language. Rev. J. Inglis. 1882
- 845 New Zealand Past and Present. Rev. J. Buller. 1880
- 846 Journal of the Anthropological Institute. Vol. i. 1872
- 847 Maori Religion and Mythology. E. Shortland, M.A. 1882
- 848 Vocabulary of the English and Malay Languages. F. A. Swettenham. 1881
- 849 Life in the Sandwich Islands. Rev. H. T. Cheever. 1856
- 850 Grammar of the New Zealand Language. R. Maunsell, LL.D. 1862
- 851 Missionary Enterprises. Rev. J. William. 1839
- 852 Polynesian Mythology. Sir G. Grey. 1885
- 853 Social History of the Races of Mankind. A. Featherman. 1887
- 854 The Malay Archipelago. A. R. Wallace. 1890
- 855 Savage Life in Polynesia. Rev. W. Wyatt Gill. 1880
- 856 New Zealand and the War. W. Swainson. 1862
- 857 Chapman's New Zealand Magazine. Vol. i. 1863 ?

- 858 The New Zealand Magazine. (Dunedin, 1880 ?)
- 859 Descriptive Dictionary of the Indian Islands. J. Crawford, F.R.S. 1856
- 860 Old New Zealand and War in the North. Pakeha Maori (Judge Manning). 1876
- 861 Handbook of New Zealand. G. B. Earp. 1852
- 862 History and Traditions of the Maoris. T. W. Gudgeon. 1885
- 863 New Zealand: Its Advantages and Prospects. C. Terry, F.R.S. 1844
- 864 Wanderings in a Wild Country. W. Powell, F.R.G.S. 1883
- 865 The Waikato War, 1863-4 (J. Featon), bound up with Fiji Islands Causes of the War on the West Coast (Lieut.-Col. McDonnell. 1869), Twenty-five Years in the Chatham Isles, The Age of New Zealand (Rev. R. Taylor), New Zealand Illustrated Annual, 1880 Life and Times of Te Rauparaha (W. T. L. Travers, 1872)
- 866 Introduction to Anthropology. Dr. Theo. Waitz. 1863
- 867 Ancient History of the Maori. Vol. i. J. White. 1887
- 868 History of Taranaki. B. Wells. 1878
- 869 Forty Years in New Zealand. Rev. J. Buller. 1878
- 870 Ancient Alphabets. MSS. Elsdon Best
- 871 Native Affairs, South Island. Vols. i, ii. A. Mackey. 1872
- 872 Observations on the Aborigines of New Zealand. F. D. Fenton. 1859

A hearty vote of thanks was passed to Mr. Best for his handsome present to the Society.



## WARS OF THE NORTHERN AGAINST THE SOUTHERN TRIBES OF NEW ZEALAND IN THE NINETEENTH CENTURY.

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BY S. PERCY SMITH.

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IN the "Peopling of the North,"\* a sketch of the history of the Ngati-Whatua tribe of Kaipara was given from the earliest times up to the close of the eighteenth century. The following account relates all that can be ascertained of the further history of that tribe up to 1840, when New Zealand became a British colony. Their history, from the close of the eighteenth century, became so mixed up with that of Nga-Puhi, that both have to be treated together, especially so as the later tribe takes by far the most prominent place.

The visit of Captain Cook to New Zealand in 1768 and the following years, and those of subsequent voyagers during the latter part of the eighteenth century, introduced many changes into the country, which told on the people in various ways. For the first time the Maoris became acquainted with a white race far superior to themselves in all the arts and sciences—acquainted, that is, personally, for they have embalmed in their traditions the far-off recollection of a fairer race than themselves, which their ancestors encountered in some of their distant wanderings. Hence the name they gave the white man, Pakeha, which means pale, or fair. The immediate origin of their name for us is undoubtedly derived from Pakehakeha, a name for a mythical white race, otherwise called Turehu, or Patu-pae-arehe, and by many old Maoris said to be a name for a class of sea-gods, who were pale in complexion. These gods were also called Waraki, a name

\* See this Journal, vol. v. and vi.

often applied formerly to white men. Maitai was another name given to the white man, which means "from the sea," but it was also the name given to iron, indeed this is still the common name the Ure-wera and other tribes of the East Coast use, instead of the more general name, *rino*. Korako is another name applied to the Patu-pae-areha (or fairies), and probably meant white originally, for it is also the Maori term for an Albino.\* Tupua again is a name frequently given to white people, but this does not refer to their colour, but rather to their superior knowledge, strange ways and customs. It is a name given to anything out of the common, and is equally applicable to black people. Whilst the meaning of *pakeha* (white or pale) is clearly as stated above, there are instances known in which the term was applied to members of their own race. The Ngati-Toa tribe, on their migration from Kawhia to Cook's Straits in 1821, were called *pakeha* by the original inhabitants of those parts.

It is strange, but prior to the advent of the white man, the Maorians appear to have had an idea that they were to receive the visit of some strange race. The following is the prediction as told by Pangari, of Hokianga, somewhere about the year 1820. At that time Pangari was an old man, and he had heard the story when quite a child, as related by the old men of Nga-Puhi. "In the days of old when Maori was alive, he told this story. Maori was a *tohunga*, or priest, and when he approached his end he said to Nga-Puhi, "It will not be very long before I die, nor very long after I am dead, that a god will come on the crest of the wave, and ghosts (*kehua*) will be on his back. That god will be like the canoes in appearance, but he will be much larger, and he will sail all over the ocean, over everywhere. He will never be mistaken in his course over the ocean; he will sail away, and will not be seen by the people. After a long disappearance another god will appear, who will be like the former one. The first god will come by the aid of sails, but the latter by the aid of fire."

Ellis, in his "Polynesian Researches," relates a very similar prophecy as obtaining amongst the Tahitians prior to the advent of the white man.

The traditions of the Pakehakeha, or Turehu, have, like so many others, in the process of time, become localised; and hence we find many hills in New Zealand assigned as their dwelling-place. The Ure-wera tribe will tell you that their sleeping-places, edged with stone,

\* Hoani Marua, many years ago, explained that the original meaning of Orakei-korako, the name of the hot springs on the Waikato river, was *O-rakei* (the place of) adorning, *korako* (at the) white sinter. At that place is a beautifully clear hot spring in the siliceous sinter, used formerly by chiefs to wash and adorn themselves at, the margins of which are beautifully white, hence *korako*.

are to be seen to this day on Te Kauna range. When we come to inquire into the origin of this tradition of a white race, it is most natural to ascribe it to contact with a light-colored race in very ancient times; it is difficult to conceive of a brown race inventing such a distinguishing racial characteristic had they not actually seen it. Prior to that time, all experiences would go to prove that mankind was of the same tint as themselves. The numbers of *uru-kehu* or light haired people amongst the Polynesian Race seems to support this theory; and the Urewera learned men say that this feature runs in families and has done so for as far back as their traditions go. It will be remembered that Maori history says, they learnt the art of making fishing nets from the Turehu or light colored race, from which we may be authorised in assuming that they were a seafaring people, possibly visiting the shores of India when the Polynesians dwelt there. Wyatt Gill says that in Mangaia, the god Tangaroa had sandy hair.\* Fair haired children are called "*Te anau keu a Tangaroa.*" "The fair haired offspring of Tangaroa."

This raises the question: was not some one of this fair race in the far distant past named Tangaroa, who was one of the early navigators, and hence the position that Tangaroa holds in Maori tradition as Neptune? See on this point, the story of the introduction of the knowledge of the Breadfruit tree to the Polynesian in this "Journal," vol. vii, p. 220.

Whatever the true origin of this tradition may be, it is clear that by the middle of last century, the remembrance of it had become extremely attenuated, and the light-coloured people had, to the Maoris, lost their tangible forms, and become Fairies inhabiting the misty cloudy mountains, but still having human forms and attributes.

When therefore the white man appeared on the scene in the persons of Captain Cook and his companions (I exclude Tasman, for various reasons) it was like the discovery of a new world to the Maoris,—their ideas, at one bound, became enormously enlarged. They learnt that all species of mankind were not of the same soft brown colour as themselves—that there were mightier people, who held sway over the thunder and lightning—who did not feast on their own kind—who paid no respect to the great laws of *tapu*, for they even allowed common men to walk on the decks above their sacred heads, a terrible sacrilege to the mind of the old Maori. Looked upon as *atua* (gods) at first, these gods soon proved that they had very human tastes—whilst they were *tangata* (men) they were by no means *tangata Maori* (native men). Innumerable objects of unknown uses now first came under

\* Myths and Songs, p. 13.

their notice, amongst which was a stone (iron) of great value—of greater value even than their prized *pounamu* or greenstone, for the making of axes, tools, &c. Lastly they became acquainted with diseases that quickly left their mark, defying the potent *karakias* of the priests.

The effect on the Maori mind of this enlargement of ideas must have been very great; but we are completely in the dark as to its immediate effects, for there was no one to note it. But as the years rolled on, and the end of the last century was approached, communication with the Pakeha became more frequent, particularly in the north, and many things became modified in consequence. In the early years of the nineteenth century intercourse between the two races became more feasible by the mutual acquisition of the other's language; and a further expansion of ideas took place when the natives began to learn, somewhat dimly at first no doubt, of particulars of other countries—of kings and queens, and mighty princes, with whose wars their own tribal feuds could not compare in magnitude. To a martial race like the Maori, war was a theme that always powerfully affected them. I feel sure that the knowledge acquired by the Maoris in the early years of the nineteenth century, of European wars, and the deeds of great European heroes, had a very important effect upon some of the great Maori leaders of that time, such as Hongi, Pomare, Te Rauparaha, Te Waharoa, Muru-paenga, and many others. Emulation of the deeds of Napoleon Bonaparte certainly was a factor in the actions of some of those mentioned, as it was in the case of Polynesian leaders in other parts. This emulation, however, was only rendered possible by the possession of muskets, and towards this end very great sacrifices were made. It is perhaps remarkable, that the possession by the Maoris of a plant, native to New Zealand, should have wrought on them such terrible disasters as we shall have to relate. But for the flax (*phormium tenax*) the Maoris would not have obtained by barter the number of muskets that enabled them to almost exterminate those tribes that were not conveniently situated for traffic with the white man. It was at a later date that pigs and potatoes became articles of barter. As the Nga-Puhi tribes were the first to procure these invaluable muskets, it was they who created the greatest havoc in the early years of this century, and during that period they became the dread of all the sea coast tribes.

The Nga-Puhi tribes were essentially canoe-men, and hence we find nearly all their expeditions, during which they created such desolation, were undertaken by water. Their expeditions on the west coast of the North Island were usually partly by water, partly by land, for the boisterous character of the west coast often precluded the use

of canoes for lengthy expeditions. Their greatest successes were, however, obtained on the east coast; and here the *Tai-hoenga-tamahine*, as they call it, or "girls-paddling-sea," in its calmer features and more numerous harbours, presented opportunities of which they took full advantage with their fleets. It cannot be said that the great success of the Nga-Puhi wars was due to the greater bravery of the tribes comprised under that name, for we have seen already,\* that up to the close of the eighteenth century, when native weapons alone were used, that they were as often beaten as not. It was the possession of muskets that gave them power and made their name dreaded all over the North Island. They had also capable leaders, but with the exception perhaps of Hongi-Hika, not more so than other tribes.

Judging from the traditions that have been preserved, no Nga-Puhi or other northern expedition ever penetrated further south than the Hauraki Gulf until the early years of the nineteenth century. From that time onward the northern tribes made frequent expeditions southwards, reaching even the extreme south part of the North Island, but they never crossed to the Middle Island. So long as native arms alone were used, all tribes were practically on the same footing—for bravery was common to all, and thus the military expeditions of the north were limited in extent. Possession of the musket, placed in the hands of the northern tribes the means, and imbued them with the ideas of more extended conquest.

It may be questioned if the introduction of fire-arms led to a greater loss of life than when the old weapons were used—probably it did not, for the old method of fighting was more often than not, hand to hand, in which great numbers were slain when once a route commenced. The enormous numbers that were slain during the early years of the nineteenth century, was due rather to the greater number of wars. It may be said that the North Island was practically one great camp of armed men in those days. So soon as the power of the musket became known, together with the dread it inspired, it became the one absorbing object of all the tribes to possess it. Guns and ammunition must be purchased at any price, and as flax was the chief article of barter, the Maoris neglected their cultivations for its manufacture. Slaves became more valuable, for the purposes of preparing the flax, or as barter with those tribes who were lucky enough to reside at ports frequented by trading vessels. I do not know what the relative value of a musket was in flax, in those early times; but I am informed by the Ure-wera people, that they used to pay from three to five slaves for a musket, and two to three slaves for a small keg of

\* Peopling of the North.

powder. Their market was the Thames and Waikato, to which places they made long and perilous journeys to acquire these much desired articles.

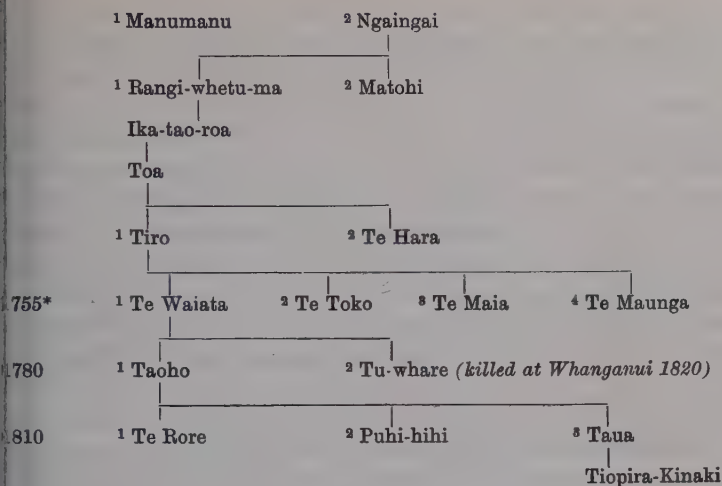
It is obvious then that the introduction of fire-arms led to decrease in the population, not alone through the numbers shot, but by the withdrawal of many from the cultivation of the soil to prepare flax, thus leading to an insufficiency of food. To these causes may be added wars specially undertaken to procure slaves to be used in barter.

The Missionaries, who had means of judging, estimated that the decrease in population during the first third of the nineteenth century due to war, famine and their accompaniments, was about 80,000 souls. We may well believe this when we look on the vast number of old *pā* still to be seen and known to have been inhabited during the nineteenth century.

#### THE WARS ON THE BORDER-LAND BETWEEN NGA-PUHI AND NGATI-WHATUA.

In the closing years of the eighteenth century the Ngati-Whatua tribe were in possession of the whole of the west coast from Maungataniwha Bluff to Manukau Heads, and eastwards to the Tamaki River, whilst the east coast of the northern peninsula was occupied by them and their cognate tribes from Tamaki to near Whangarei and thence across the upper waters of the Wairoa River to Maungataniwha Bluff. On their north was the series of tribes known generally under the name of Nga-Puhi, but of which there were many divisions, each distinguished by a tribal or *hapu* name, some of which will be found in the Appendix. Inter-marriage had often taken place between these tribes, and in the "Border-land" between them were *hapus* of whom it is difficult to say to which division they properly belonged. Thus the Roroa *hapu* or tribe, is nearly as much Nga-Puhi as Ngati-Whatua. Their territories lay along the coast from Kaihu to near Hokianga River, and it is with them that commences the series of events which we have to relate.

1795. In the following half-a-dozen events occurring in this Border-land, the dates are somewhat uncertain, but they cannot be far out. Their interest perhaps consists in showing the constant state of intertribal warfare in which the people existed, and the peculiar results of inter-marriages, through which individuals are often found fighting against what may be called their own tribe. The following table shows the connection of some of the people of this period, and one of whom, Tu-whare, was a very famous *toa* (brave) of the Roroa tribe whose exploits will be referred to later on.



Somewhere about the year 1795, there was a dispute about lands in the Kaihu Valley, then occupied by some of the Roroa tribe and their relations, and Tara-mai-nuku was driven from Waipoua by a war-party of other Roroa people of Waipoua, under the leadership of Te Waiata. Tara-mai-nuku settled down in the Kaihu Valley, but not in peace, for shortly afterwards Te Waiata followed him up, and defeated him in a battle fought at Wai-tata-nui. This was succeeded by another defeat at Te Hau-o-te-raorao, which caused Tara-mai-nuku and his people to flee to the Wairoa river, where they settled, whilst Te Waiata, his brother Te Maunga, and the former's son Taoho, settled at Kaihu. The soil of Kaihu valley which runs out to the Wairoa river at the modern town of Dargaville, is very rich, and must always have been a desirable place of residence for the Maoris on that account, and this no doubt was the reason of these fights for its possession amongst fellow tribesmen, who, however, were a few years later found all in arms against the common enemy, Nga-Puhi.

For some of the events in this border warfare I am indebted to Mr. John Webster, of Hokianga, and Mr. C. F. Maxwell, of Auckland, both of whom took great trouble to enquire into points wherein my own notes were deficient. Mr. Maxwell's authority is principally old Te Rore-Taoho, now a very old man of Te Roroa tribe, and the son of Taoho mentioned above. For some particulars I have to thank Paora-Kawharu, his son the Rev. Hauraki Paora, and Hone Mohi Tawhai.

\* Approximate dates of birth. Te Rore is still living (in 1897).

1805.

At about the year 1804 or 1805 the Roroa tribe was living principally in the Kaihu valley and Waipoua. Their chiefs at that time were Taoho, Hukeumu, Te Maunga, Tuohu, and Te Toko. On one occasion these chiefs received a friendly visit from the great Nga-Puhi chief Pokaia,\* whose home was at that time at Kirioke, near Kaikohe—that rich fertile district on the road from the Bay of Islands to Hokianga. Whilst staying at Waipoua, the news came from Otamatea, one of the inlets of mid-Kaipara, that the wife of Pinaka Te Toko's son, had been seduced by one of the Ngati-Whatua men at Te Hekeua's settlement, where the home of the Uri-o-Hau tribe was. Te Hekeua being the principal chief of that tribe, and father of Pikea te-Hekeua so well known to Europeans when the Otamatea district was settled.

Naturally, Te Roroa tribe were very angry at this insult to themselves in the person of the son of one of their chiefs, and at once steps were taken to avenge it. A *taua* or war party was immediately organised, and Pokaia was invited to join in it, no doubt through relationship to Te Roroa people. The Nga-Puhi chief would be nothing loth to see a little fighting; what Maori would? But he little foresaw the momentous results that were to flow from thus joining in the quarrel of others. The *taua* was under Te Toko, and it would have to pass down the Wairoa river and up the Otamatea in canoes. Now Te Roroa and Te Uri-o-Hau tribes are nearly related, and probably that is the reason why, on the arrival of the *taua* at Te Hekeua's pa, he waved a signal to Hekeumu, Taoho and Te Toko, to enter the pa and leave Pokaia and his party so that he (Te Hekeua) might attack him. A skirmish took place, in which Te Tao, Pokaia's son was killed by Te Hekeua; but what satisfaction Te Toko got for the insult offered to his daughter-in-law is not stated. It will be seen from the above incident that the Nga-Puhi leader had a *take*, or cause against the Uri-o-Hau tribe, and incidentally one against Te Roroa tribe also, for it was they who invited him to assist them, in doing which he lost his son.

The *taua* now returned to Opanake in the Kaihu valley, where the body of Te Tao was buried, whilst Pokaia returned to his home. Before doing so he enjoined on Taoho the necessity of seeking revenge for "our son" (*ta taua tamaiti*). It was no doubt due to this unsuccessful expedition that Pokaia invented the saying applied to a *taua* that returns without accomplishing its object:—

Hokinga taua, te rae i Pakau-rangi.

(A returning war-party from Pakau-rangi point).

Pakau-rangi is a point on the Otamatea where this *taua* went to.

\* Father of Hone Heke, who conducted the war against the British Government in 1844.

A year elapsed and Pokaia returned to Kaihu, to carry out the *hahunga* or exhumation of his son's bones, in order that they might be conveyed to his own home, when the usual *tangi* would be held over them by the relations. Pokaia now learnt that Taoho had taken no steps to avenge Te Tao's death, and consequently his *take* against the Roroa tribe assumed such proportions that he was bound in Maori honour to take notice of it. Soon after his return home, events occurred which brought this feeling to a head. It was probably at this time that Pokaia made up his mind to attack the Roroa tribe, and therefore took back with him to Wai-mutu the wife and children of Tōre-tumua-te-Awha, to whom he was related. This would be done in order to save their lives.

Paikea = Kawa  
       |  
 Tara-mai-nuku = Te Taia  
           |  
 Tōre-tumua-te-Awha = Pehirangi  
                   |  
                   Parore-te-Awha\*

In the meantime matters had come to a head between Nga-Puhi and Te Roroa in another direction. A woman belonging to the former tribe had been killed at Waituna, a place inland of the Wai-mamaku river. This was said to have been done at the instigation of, or with the knowledge of, Hekeumu and Te Toko. This appears to have led to a skirmish, in which Nga-Puhi (probably the Hokianga people) suffered a severe defeat at the hands of Te Roroa. This fight took place at Waituna. Eruera Patuone† was present with the Nga-Puhi and barely escaped with his life, after slaying the Roroa chief Tataka-hua-nui.

This event, though Pokaia was not engaged in it, was a further inducement for him to attack the Roroa tribe; but there were other causes as well, for Mr. Carleton, in his "Life of Archdeacon Williams," tells us that, "Pokaia, ancestor of the famous Hone Heke, was deeply in love with Kararu, sister of Hongi-Hika, and persecuted her so to become his wife, that she, to be rid of him, became the wife of Tahere, a much older chief. Pokaia, in order to vent his rage and vexation, made a wanton attack on Taoho, chief of Kaihu, a brave of the Ngati-Whatua tribe."

\* Parore-te-Awha was a very fine specimen of the old Maori chief—a fine stalwart man, beautifully tattooed, whose *mana* over his people was very great. He died at Kaihu in 1894, between 90 and 100 years old. His mother, Pehi, was of the Ngati-Rangi tribe of Kaikohe, and a descendant of Rahiri (see p. 151.)

† Eruera Maihi Patuone, brother of Tamati Waka Nene, the great friend of the Pakeha, died 14th September, 1872, at the probable age of 108. He was of the Ngati-hao tribe of Hokianga.

These causes combining, induced Pokaia to raise a *tauu* and proceed to Kaihu, where he suddenly fell upon a small pa of Taoho's called Whakatau, near Maropiu, which he took by surprise, killing, and then eating all the inhabitants.

"This," says Mr. Maxwell, "was the first overt act of war between Nga-Puhi and Te Roroa," but the Nga-Puhi losses at Waituna may also be included as an additional *take*. From subsequent events, these fights may probably be fixed as occurring in the year 1806. We do not learn who the people were that were killed, but it is clear that they—being Te Roroa tribe—were nearly related to Ngati-Whatua of Southern Kaipara, for it was that tribe that rose in arms to avenge them.

For the first time in the history of Ngati-Whatua we learn of certain of the doings of their great leader Muru-paenga, who belonged to the branch named Ngati-Rongo. His home was on the eastern shores of the Kaipara river in the neighbourhood of Maka-rau, where he was visited by Marsden in 1820. At this time (1806) he would be about 35 to 40 years of age, and an accomplished warrior, who afterwards became celebrated for his prowess. It was Muru-paenga who now raised a *tauu* of his own people to avenge the deaths of the Roroa people at Whakatau. He was joined by 100 men under Te Waru and Te Wana-a-riri of the Ngati-Whatua proper tribe, whose residence was at Otakanini, on the opposite side of the harbour to Muru-paenga's home. The *tauu* proceeded northward by canoes up the Wairoa river to Kaihu, and thence crossing the Waoku plateau, fell suddenly on the Nga-Puhi settlements at Mata-raua, taking the pa Te Tuhuna, and killing a number of people. Mata-raua is situated on the upper Punaki-tere river, a branch of the Hokianga, and not far from Pokaia's home. Subsequently the *tauu* attacked Tai-a-mai, near the present home of the Williams family, and were equally successful there. This slaughter was called "Te-patu-turoro." According to Ngati-Whatua accounts, a peace was then concluded with Nga-Puhi, but this truce did not affect Te Roroa tribe, who had not apparently joined in the Ngati-Whatua expedition.

Nga-Puhi were now the sufferers, and were in honour bound to obtain *utu* for their losses. Pokaia again took the field and attacked and took Te Kawau pa near Kaihu, killing several people. He then attacked another of Te Roroa *pas* named Tiro-tiro, which was situated close to where Taoho was living. Hitherto Taoho had taken no notice of the killing of his people; he had said, "Let Pokaia take payment for the death of his son." But finding that Pokaia seemed determined to push matters to extremities, he came to the conclusion that he would be the next victim, so abandoned his settlement at Opanake in the Kaihu valley, and removed to Te Puka on the Wairoa River. Nga-Puhi finding that Taoho had gone, followed him up and attacked

him at Te Puka, but suffered a repulse and lost one of their chiefs, Taura-whereo, of the Ngati-Manu hapu, who was killed by Taoho. Taoho again moved down the Wairoa to Arapohue, where Nga-Puhi followed him and were again repulsed. After this Nga-Puhi appear to have retired, for a sufficient time elapsed to allow of Te Roroa constructing *pas* at Tiki-nui (the bluff about four miles below Tokatoka) and at Tokatoka itself. In these fights we first hear of the celebrated Hongi-Hika,\* who took part in them under Pokaia's leadership. The Hokianga tribes of Ngati-Korokoro, Ngati-Manu, and Te Hikutu, formed part of the *taua*, no doubt anxious to avenge their losses at Waipuna. The result of this series of fights seems to have been not very decisive for either side, for both claimed the victory.

Whether Nga-Puhi now left the district or not is uncertain, but it is clear they withdrew for a time, for in the next event we find Taoho and his people sufficiently assured of safety to proceed to the west coast on a fishing expedition, leaving the woman and children at Tiki-nui. During his absence Nga-Puhi attacked and took that *pa*, killing most of the women and children, and then retired towards Maunga-nui Bluff.

Taoho now dwelt in his *pa* at Tokatoka, the graceful mount on the Wairoa river. From here, on one occasion he again went to the west coast to preserve *tohe-roa*, the giant cockle-shell of those parts. He was overtaken there by a small *taua* under Te Pona, of Ngati-Kawa, a sub-tribe of Te Uri-o-Hau, who stated that they were on their way to attack Nga-Puhi. They proceeded northwards along the coast to a place called Pa-hakehake, where they met Nga-Puhi under the leader-

\* The following table shows Hongi Hika's connection with the great Nga-Puhi ancestor Rahiri, who was their "*Tino-ariki*," and "*Taumata-okiokinga*," supreme chief and head of all Nga-Puhi:—

Puhi-moana-ariki  
Te Hau  
RAHIRI  
Kaharau  
Taurā-poho  
Mahia-paoke  
Nga-hue  
Te Wairua

<sup>1</sup> Auhā	<sup>2</sup> Maru	<sup>3</sup> Te Muranga	<sup>4</sup> Te Whakaaria
Te Hotete	Kāwhi	Kahuru	<sup>1</sup> Maru
Hongi-Hika	Tamahā	Te Maai	Pehi-rangi ( <i>f</i> )
Hare-Hongi	Mohi-Tawhai	Rewa	Parore-te-Awha
Toetoe-Hongi	Hone-Mohi	Kerei-Mango-nui	<sup>2</sup> Wai-o-hua
			Te Koua
			Hone-Heke
			Te-Ahu-Parore

ship of Te Kahakaha, who fell on Te Pona's party in the night (moonlight) and killed 30 of them, but few escaping to carry back the news. It is not quite clear from the conflicting accounts preserved, but probably Wai-tarehu, of the Roroa tribe, was killed in this affair. Pa-hakehake is situated a few miles south of Moremo-nui, on the coast.

These events occurred about 1806, and on the whole Nga-Puhi had gained the advantage. As Carleton says, these successes gave Pokaia a great name as a warrior, and therefore when he proposed a further campaign against Te Roroa, he found plenty of people willing to follow him, and amongst them Hongi-Hika, who was now beginning to come to the fore as a leader. In addition to this, the Nga-Puhi defeats at Wai-tuna and Mata-raua had to be wiped out, and in 1807 they made a great effort to do so, with what result will now be shown.

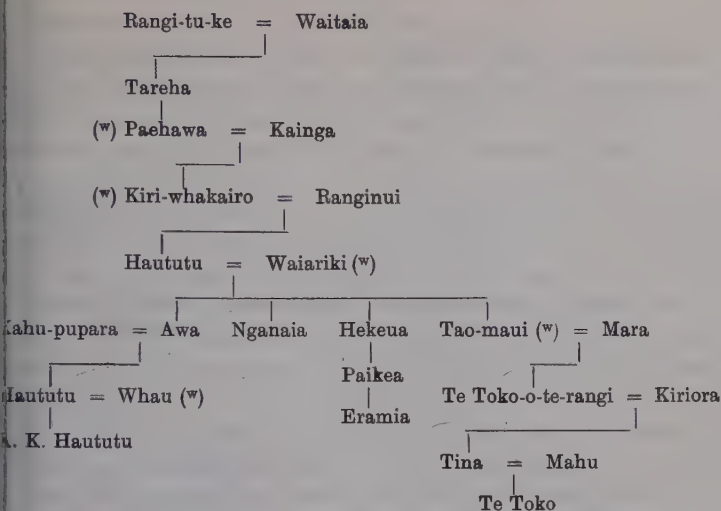
It is said by Nga-Puhi that their southern neighbours had a "saying," or *whakatauki*, which referred to the dread inspired by the former in their wars. It is as follows:—

Ka tere te Tai-tapu,	Should Taitapu's flood arise,
Ka tere te Whakarārā,	And Whakarārā's current foam,
Ka tere ki Hokianga—	In swirling currents at Hokianga—
Ki te tai i turia ki te maro-whara;	The sea with war-belt girded;
Tana ukuinga, ko Para-whenua-mea.	As the deluge will be the effacement.

Taitapu and Whakarārā are two rocks in Hokianga, against which angry currents swirl, that are death to all canoes that come within their influence. Para-whenua-mea is emblematical for the traditional deluge of the Maoris. The "floods," &c., mentioned in the "saying" are used for the tribes.

#### MOREMO-NUI, 1807.

The date of the battle of Moremo-nui between Nga Puhi and Ngati-Whatua, is fixed by the following: Marsden, in writing of it, in more than one place, says it occurred two years before the taking of the "Boyd" at Whangaroa in 1809. Major Cruise learnt from the natives (probably from Tui who could speak English) that the great battle took place twelve years before 1820. Te Puhi-Hihi, of Kaihu, Kaipara, told Mr. C. F. Maxwell that it took place two years before the "Boyd," though, at the same time Te Rore-Taoho feels sure it took place after the "Boyd." We shall be very near the mark in fixing it at 1807. The following table shows the connection of some of those to be mentioned shortly. It is an Uri-o-Hau line, a branch of the Ngati-whatua tribe:—



Connected as the two tribes of Nga-Puhi and Ngati-Whatua were by inter-marriage, the news that Nga-Puhi contemplated an expedition against Ngati-Whatua on a larger scale than usual, would soon reach the ears of the latter. That this was so, the following incident obtained from Mr. J. White, will show.

In the times we write of there lived on the Northern Wairoa, a chief of Te Uri-o-hau, named Te-Toko-o-te-rangi, who was a first cousin to Paikea-te-Hekeua, the late chief of that *hapu*. Te Toko was visited by Marsden in 1820, when on his second visit to Kaipara, and he was then living on the Wairoa. He seems to have been—as many chiefs were in those days—a Tohunga, and of course a believer in the power of the Maori *atuas*, as will be shown, but evidently did not place so much faith in his particular *atuas* as in those of Nga-Puhi. The Maori story\* relates that, “In former days Nga-Puhi often went to war with Ngati-Whatua, and in consequence of their frequency, a chief of Kaipara named Te Toko made a journey to Kaikohe, to consult an old Priestess who lived there, and to obtain from her an *atua* to help his tribe against Nga-Puhi. After passing the night at Kaikohe, Te Toko made known his object to the old Priestess, who gave him a *Hei* or *Tiki* to be worn on the neck, it was made of *Rau-kawa*†, carefully bound up in *Aute* bark. Te Toko asked, “How shall I use this *atua*?” The Kuia replied, “Do this: When you reach home command thy people to build a carved house in which to keep the *atua*. Then make a copy of the *atua*, let it be an image of

\* From Te Popoto *hapu* of Nga-Puhi.

† A name for one of the species of green jade.

a living man; make it out of a large tree, the height whereof shall be three *maro* (about 18 feet). One end of the Tiki shall be carved in the semblance of a man, the other end shall be sharpened so it may be forced into the ground. Let it stand upright when set in the ground, so that all may see it from the *marae* of the pa. The top part must be the height of a man, and let the *moko* be fully carved (*moko-tukupu*), with eyes of *paua* shell. Thou shalt form an image of a child in the arms of the Tiki, and let some lizards (*mokomoko*) crawl on his legs, on his sides, and on his hands and breasts. At the back of the Tiki, make a receptacle with a cover, and therein deposit the *atua* which I have given thee. Let the handle of the cover be carved in the shape of a lizard. When the Tiki is completed, all of ye—men, women and children—shall set to and build a carved house. When this is finished, let the Tohunga go inside and there sit in the right hand corner as ye enter, with his face turned to the window, and then recite his *kawa* (or incantation) for removing the *tapu* from a new house. Let him recite the *Karakia* which is called “Whakatau,” as follows:—

Manawa mai! Tatau mai!  
E tu te riri; e tu te nguha,  
E tu, tupa ninihi,  
Tu, tu, tupa rere i,  
Tu, tupa kokota,  
Kokota i whea?  
Kokota i raro i aku taha.  
Ka ngarue Tu ki te rangi  
Te whakarangona mai ai  
Ki taku hau-taua.

Papa te whatitiri i runga te rangi  
Ka rarapa te uira, mai te rangi,  
Te whakarangona te Ati-Tipua—  
Te Ati-Tahito—  
Te Tipua-horo-nuku  
Te Tipua-horo-rangi,  
Horo a uta.

Takina te manu,  
Takina te pou ki Rarotonga,  
O—i!  
Takina ki Hawaiki,  
Rongo te po, rongo te ao,  
Te uea riri, te uea nguha,  
Te waewae riri. Whakahume,  
Tama ki tona whenua papakura.  
Te tangi whakamataku,  
Kia ngakia te mate o Tu-whakararo,

Breath forth! count it out!  
Arise in war! arise in rage!  
Arise! step stealthily,  
Arise! arise! with flying step,  
Arise, with crouching step,  
Crouching wither?  
Crouching beneath my sides.  
Tu, with anger, shakes in the sky  
Listening here to me,  
To the warlike spirit in me.

Loud crashes the thunder in the sky;  
Flashes the lightning from the heavens,  
Where, heard are the powerful hosts,—  
The ancestral hosts of old—  
The earth swallowing monster.  
The sky swallowing monster.  
Swallowing the land.

Offer up the bird,\*  
Offer at the pillar at Rarotonga  
O—i!  
Offer it at Hawaiki,  
Listen the dead, listen the living,  
With anger shaking, with stormy raging  
With warlike feet. Gird then  
The son in his bright land.  
A fear inspiring wail  
To avenge the death of Tu-whaka-raro.

\* Probably a human victim referred to as a bird, a common designation in central Polynesia.

Tangi amuamu ki ona tuahine,  
Nunui, roroa, a Wai.  
E kore e taea te riri,  
Ko Whakatau anake te toa,  
E ngana ai te tangi a te wahine.  
Rukuhia hukahuka,  
Tapatu ki te tai,  
Hangaia ake ko tona ihu,  
Tiro ake ko tona hoe,  
O—i!

Hekeheke iho i runga i ona aitu,  
Ka rarapa ki te rangi,  
Mau o rongo keo,  
Te hono o Whakatau,  
He poke tahua,  
Tuku atu Whakatau,  
Ki roto ki te whare, tona tino,  
Ka whakapungawerewere.  
Tu tara wananga te toa i tai nei,  
He toa! he rere!  
He ngaro ki roto te matikuku  
Tenei ahau e Tipua!  
Tete te niho i te pou o te whare,  
Whakatau! hikitia to tapuwae  
Tu ana i waho,  
Me he kahui manu,  
Te rakau a Whakatau,  
He mumu, he awha tai,  
Penei tai wheneke, whanaua,  
O—i!

Kua makawe te ngakinga o te toto,  
Te iramutu o Tu-te-Kahu,  
Nau mai e waha i taku tua,  
Ka whano taua ki to matua,  
Manawa i tauria e Paka-whara,  
Ka riro i a koe na!  
Te horo o Rakai-nui,  
E tu nei, e noho nei,  
Aua i te riri, aua i te nguha,  
Whiria te kaha tuatini mou.

He koutu whenua,  
He take whenua,  
E kore e taea te riri,

With sobbing cries to his sisters,  
The great, the tall ones of Wai-(rerewa)  
None can prevail in war,  
Whakatau alone is the brave,  
To persist in the appeal of the mother.  
Plunge deep in the foaming (waves)  
Launch forth on the sea,  
Striking up at his nose,  
Then glancing at his paddle,  
O—i!

Guided from above by his omens,  
That flash out in the sky,  
For thee is the piercing fame,  
The binding charm of Whakatau,  
To harry the heaps (of dead),  
Let Whakatau go on,  
Into the house, his body,  
Like unto a spider's.\*  
Incantations reciting, is the brave at th  
A courageous one! A swift one! [shore,  
Small enough to hide under a finger nail,  
Here am I, O Monster!  
Grinding my teeth at the pillar of the house,  
Whakatau! uplift thy steps,  
And stand outside,  
Like a flock of birds.  
The weapon of Whakatau, [pest at sea,  
Is as the humming of the storm, the tem-  
Like the rising new-born tide.  
O—i

The avenging of blood has been striven for,  
(By the) nephew of Tu-the-hawk,  
Come then, be carried on my back,  
Let us go to thy parent.  
Well was the assault made by Paka-whara  
Now hast thou secured it!  
The fall of Rakai-nui  
That stands there, that remains there,  
Doomed to anger, doomed to rage,  
Plait then a rope of many strands,

A point of land—†  
A root of land—†  
Cannot be conquered.

\* The valiant hero Whakatau is said to have been very small in stature, and that in the expedition to avenge the death of Tu-whaka-raro, he sat in the fore part of the canoe, "hidden like a spider." Hence the reference in the *tau* above. It is also said of him (metaphorically) that he could be hidden under the finger-nail.

† In other words, disaster due to the powers of nature cannot be overcome by man.

Ko Whakatau anake  
Te toa i tamaua Whiti-roua,  
Haramai te toki!  
Haumi—E!  
Hui—E!  
Taiki—E!"

But Whakatau alone,  
Was the brave who bound Whiti-roua.\*  
Bring hither the axe!  
Bind it on!  
Gather it!  
'Tis finished!"

The above *karakia* is very old, there is little doubt it was brought over by the Maoris from Hawaiki. It embodies the *tau* or war-song of Whakatau, when he attacked the Poporokewa people, and burnt their town at Te-Uru-o-Manono, long before the fleet of canoes came to New Zealand.† It is said here to be a *kawa-whare*, or incantation to remove the *tapu* from a new house, but it is used, I think, also before going to war; perhaps it served a double purpose in this case, seeing the object with which the house was built. It is full of allusions to Whakatau's exploits all through, though veiled in symbolic language. I may say here, that in the above and many other translations of old compositions to follow, I have done my best to give some idea of their meaning, but feel that probably I have often misseen the inner meaning—for the difficulties are great in all such poetry. The present generation of Maoris can give little help,—they have themselves lost the meaning.

"Directly Te Toko reached his house on the Wairoa river, all his people set to work to make the Tiki and build the house exactly as the old Priestess had directed. On completion, they proceeded to the woods to catch birds, and to the rivers for fish, and collected (*ka āmi i* *Kumaras, Roi, Pohue, Tawa* and *Hinau* berries,‡ and lastly quantities of dried shark. This food was set out as a *Hakari*, or feast. When cooked it was stacked in two rows as high as a man. Then the people assembled, standing outside the pile of food, whilst the Tohungas went backwards and forwards between the rows, where the people could hear them "telling" (*tatau*) of events to come, for they could see the spirits of the Nga-Puhi people who would be killed by Ngati-Whatua after the feast. When this was over, the chief Tohunga called to those sitting around the rows of food, "*Tena! Tongia!*"—"Drag forth!" Then each one of the assembled multitude simultaneously stretched forth his left hand towards the food, and took a

\* In this name I see a reference to the people of Atu-Hapai, who, by the Samoans were called Tonga-Fijians, *i.e.*, the Polynesians of the Fiji group of those days to which the people attacked by Whakatau belonged.

† In this Journal, vol. viii., p. 15, the incidents connected with Whakatau's deeds are shown from Rarotonga traditions to have occurred in the Hapai Group, circa 875.

‡ Sweet potatoes, fern-roots, convolvulose roots, Tawa berries (dried and cooked,) *Hinau* berries made into cakes.

portion, bringing their hands back to their mouths all at the same time. When this was over, they all sprung to their feet, and took the food away, dividing up into groups of six and eight, and proceeded to consume the eatables in the baskets before them. The remains of the feast, not consumed, was left as it stood in the baskets, as an offspring (*koha*) to the gods."

The native history then goes on to say, that not long after this the Nga-Puhi tribes assembled under Pokaia, Hongi-Hika and others, for a descent on Kaipara, to the number of five hundred warriors. At that time the Nga-Puhi were just beginning to acquire fire-arms, and a few, but not many of them, were armed with muskets, whilst Ngati-Whatua owned none. A few of the Hokianga people joined in this expedition, but the bulk—Mr. Webster informs me—remained at home watching the result. The *tau*a came along by way of the West Coast, passing through the Roroa territories which extend from near Wai-mamaku—some two miles south of Hokianga Heads—to Kaipara. It is probable that the Roroa people retreated before them to their relatives dwelling on the banks of the Wairoa, for we hear of no incidents of the march until the *tau*a arrived at Waikarā, just to the north of Maunga-nui Bluff, where Nga-Puhi waited some time, living on the cultivations there. Some one of the *tau*a, being probably tired of a vegetable diet, suggested, "*E! me tiki he kua*o hei *kinaki* mo *u* *tatou* *riwai*"—"Let us go and fetch a young one as a relish for our potatoes"; the "young one" meaning one of their enemies in this case, though it usually signifies a young pig. A small party, acting on this hint, crossed over Maunganui Bluff and killed a man belonging to the Roroa tribe, who, no doubt, was duly eaten as *kinaki* for the potatoes.

The news of the coming of Nga-Puhi had already been announced to the Ngati-Whatua tribe in southern Kaipara by special messengers, and preparations were made to meet the foe before they invaded the Kaipara territories. Muru-paenga summoned his warriors and departed by canoe for the Wairoa river, accompanied by Ngati-Whatua proper from Otakanini and its neighbourhood, under their chief Te Wana-a-riri and many another noted warrior.

Taoho, of Te Roroa *hapu* was sitting at the door of his house in the *pa* of Tokatoka, from which there is a very extensive view in all directions. He saw a column of smoke go up from Maunganui Bluff, the well known signal used by these tribes for generations past to denote the presence of an enemy. Arising he sung the *nger*i, or war song of Ngati-Whatua:—

Ko te pūrū!  
Ko te pūrū!

'Tis the *puru*! \*  
'Tis the *puru*!

\* The *puru* is the name of a projection on Tokatoka mount. "Be firm as the rock on Tokatoka" is the meaning.

Koa a Tokatoka.  
 Kiā ueue !  
 Kiā tangatangai te riri e !  
 E kore te riri e tae mai ki Kaipara,  
 Ka puta waitia  
 Kiā toa !  
 Ā ! ā ! ā ! te riri !

Indeed, of Tokatoka.  
 Exert (yourselves) !  
 Be quick to anger !  
 And no war shall Kaipara reach,  
 But pass away.  
 Be brave !  
 Ā ! ā ! ā ! 'tis war !

The people of the *pa* at once aroused and prepared for the march whilst messengers were dispatched to hasten the arrival of the Southern people. Scouts were sent off, who ascertained that Nga-Puhi were in force on the south side of Maunganui Bluff. One of these men penetrated into the camp by night, and moving quietly about learned that Nga-Puhi intended to move on the next night to Moremo-nui and there camp, as it was the only place along the coast in that part where was a sufficiently large opening in the cliffs to admit of so numerous a party camping. Whilst making his way out of camp the scout secured a basket of *kao*, or dried *kumaras*, and hastening back through the night brought it to Taoho, and the *tau* of combined Ngati-Whatua, Te Roroa, and Te Uri-o-Hau, then camped on the coast, as a visible proof of the story he had to tell. An immediate advance on Moremo-nui was decided on by the leaders, Muru-paenga and Taoho, and before night the force was in ambush at that place.

Moremo-nui is a little stream which, after passing through the sand-dunes on top of the red clay cliffs, falls into the sea about twelve miles south of Maunganui Bluff. The perpendicular cliffs are here about 150 feet high, and below them lies the long, straight, hard, sandy beach of Ripiro, that extends in one direct line for fifty-two miles from Maunganui Bluff to Kaipara Heads. The little valley in which the stream runs is clothed in flax and *toetoe*, which afforded shelter to the Ngati-Whatua host, as it awaited the coming of Nga-Puhi. No doubt, as each warrior lay concealed awaiting the foe, he repeated his *ki-tao* or *reo-tao* to give power and efficacy to his weapon. The following is a Ngati-Whatua specimen of such a prayer :—

Kohukohu te rangi,  
 Ka kohukohu.  
 Rangona ana ki raro ra  
     Tangi ana te kirikiri  
 Rangona ana ki raro ra,  
     Tangi ana te aweawe.

Be-clouded be the heavens,  
 Cloud covered.  
 'Tis heard down here below,  
     Rolling is the thunder,  
 'Tis heard down here below,  
     Echoing in the expanse.

Titoko mapuna, huaki rere,  
 Te mango taha rua,  
 I rere ai te tapuae  
 I nguha ai te tapuae,  
 I taka toto ai te tapuae,  
 Tenei hoki te tapuae ka rumaki.

The quivering spear, to surprise in flight,  
 Like the double-sided shark,  
 Is the fleetness of the footsteps,  
 Is the raging of the footsteps,  
 In blood are the footsteps,  
 Here the footsteps headlong rush.

Ko tapuare o Tu.

Hikoia te whetu !

Hikoia te marama !

Ka rere ! ka rere !

Ko te atawhaia.

'Tis the footsteps of Tu !

Stride over the stars !

Stride over the Moon !

Flee ! Take flight !

Now the death-stroke.

Moremo-nui was an ambushade, not a pitched battle in due form. In the latter case, certain formalities were complied with before the fighting commenced. In his "Lectures," 1851, the Rev. Mr. Buddle gives a good description of these preliminaries, which are worth repeating because the "Karere Maori" newspaper, in which the lectures were published, is very scarce, and, moreover, Mr. Buddle was a competent authority on such subjects. He says, "When the armies meet in open field, they were drawn up by their respective leaders in deep columns face to face, accompanied with the hideous war dance. The *toas*, or braves, rushed out between whilst the principal body rested on their arms or flourished about defying their enemies, the *toas* aiming at distinction by slaying the first man (*mata-ika*). The leaders generally exerted themselves to excite the passions of the army by addresses. The reasons of the conflict are set forth with all the peculiar powers of Maori oratory, and by the most impassioned appeals to the excited feelings of the untutored savage. The pride of the tribe, their honor, their wives and their children, the bravery of their ancestors, the spirits of the departed, their own lives now menaced—every fact and circumstance dear to them is invoked, and all the powers of their wild poetry and savage rhetoric employed to influence the passion of war and stimulate bravery." The obtaining of the first blood, the death of the first slain—or *mata-ika*—was considered a matter of very great importance as presaging the victory of the side that obtained it. On meeting, the *toas* or braves advanced in front of the ranks which were frequently separated only by a small space, sometimes not more than twenty feet. A *toa* would sometimes dash at the ranks of the enemy and there dispatch his victim with a blow of the *mere* or a spear thrust; this was considered—as it truly was—an act of bravery, and the *toa* got great fame through thus securing the *mata-ika*. The usual exclamation of the victor on such occasions was, "*Kei au te mata-ika !*"—"I have the first fish!"—at which his friends raise a great shout (*umere*) and at once proceed to attack their enemies.

But to return to Moremo-nui. Before dawn the Ngati-Whatua most partook of a hasty meal, and not long afterwards, just at the break of day, the Nga-Puhi army appeared, and, not suspecting the proximity of their opponents, at once took off their belts, laid down their weapons and proceeded to prepare a meal. Whilst eating they were suddenly attacked by Ngati-Whatua and for a time a great scene of confusion ensued, as warriors rushed here and there to secure

their weapons. Ngati-Whatua soon drove them to the open beach where an obstinate fight took place, lasting for some time, as success first favored one party, then the other. The Nga-Puhi guns stood them in good stead, for Ngati-Whatua had none. It is said that one of the latter was pierced by eight bullets before he fell, and that he eventually recovered. His name is forgotten. Eventually Ngati-Whatua, incited thereto by Muru-paenga and Taoho, closed on their enemies with a rush, and during the melee, Pokaia received a death blow from a *mere* at the hands of Taoho. Nga-Puhi were panic-stricken at the death of their leader, and commenced to flee. At this juncture, Taoho directed Teke an Uri-o-Hau chief, to get close up to the retreating Nga-Puhi, and with his weapon draw a deep line on the sandy beach, beyond which none of the Ngati-Whatua *taua* were to pass in chase. It is said by the victors, that had this not been done the whole of Nga-Puhi would have been overtaken and slain. As it was, they lost some great chiefs, amongst whom were Pokaia (the leader), Te Waikeri, Tu-Karawa, Tohi, Hou-awe, Ti, Hau-moka and others,\* whilst the celebrated Hongi-Hika only escaped by his fleetness of foot. Nga-Puhi acknowledge to have lost one hundred and fifty† men out of the five hundred that composed the *taua*. It is said that Taoho was wounded in the mouth by a spear-thrust, that passed right through his head coming out at the back of the neck. Whilst his opponent still held one end of the spear, Taoho drew it towards him and then killed his enemy with a blow from his *mere*.

I have a note of an occurrence which took place just before the battle of Moremo-nui, which seems to me to lack probability, however. It is said that on the arrival of Te Roroa people at Ripiroa beach, Taoho was anxious to make peace with Nga-Puhi, and with that object obtained an interview with Hou-wawe and Hau-moka. He attempted to *hongiri* (rub noses) with them, but Hau-moka was full of passion and would not consent, the foam covering his mouth as he stormed at Taoho. When Nga-Puhi witnessed the rage of Hau-moka they arose and fell on Ngati-Whatua, which resulted in the battle. It is just possible this incident may have occurred after the "marking of the sand," but it seems doubtful.

Although this battle took place at Moremo-nui, it is generally called "Te Kai-a-te-karoro" (the sea-gull's feast), because the dead were so numerous that they could not all be eaten by the victors, and hence were left for the sea-gulls. Another name for it is "Te Haenga-o-te-one" (the marking of the sand), from the line drawn by Teke to stop the pursuit.

\* Mr. J. Webster says that Rangatira was also killed here; he was a great chief of Lower Hokianga.

† Judge Maning says three hundred, Carleton two hundred, and that one hundred and seventy heads were stuck up on poles by Ngati-Whatua.

The southern Ngati-Whatua leaders in this affair were Murupaenga, Mawete, Whakaoho, Te Wana-a-riri, Te Otene and Marurahi, the two latter being young men at the time. The Uri-o-Hau leaders were Te Hekeua, his son Paikea, Puriri, Manukau, Te Toko-o-te-rangi, and others. It was from Puriri that I obtained my account of this engagement, which has been supplemented by that obtained by Mr. Maxwell from Taoho's son, Te Rore-Taoho.

It is probable that Marsden's friend Te Morenga was present, fighting with Nga-Puhi, for he told the former in 1820 that he had been with four hostile expeditions against Ngati-Whatua, in two of which they were beaten, and in one of which his grandfather had been killed and eaten. It is stated that two brothers and many relations of Hongi Hika were killed at Moremo-nui.

The return home of the Nga-Puhi *tau* after their defeat, and without the usual accompaniment of preserved heads of either friends or foes, must have been a very humiliating one, whilst the ardent desire to obtain *utu* for their losses would be very strong and widespread. It is said that this defeat was the principal reason of Hongi Hika's visit to England in 1820, for the express purpose of obtaining arms wherewith to avenge the death of his tribesmen. But it was not until 1825 that Nga-Puhi finally took an ample revenge, and on that occasion they nearly annihilated the Ngati-Whatua tribe at the battle of Te Ika-a-ranganui. There were, however, between these dates, many skirmishes, as will be seen.

FURTHER WARS ON THE BORDER-LAND.

In the following series of events, the exact dates are even more difficult to determine than those occurring prior to the taking of the "Boyd" in 1809, which serves as a fixed point from which Maoris count events. The memory of these occurrences is fast fading with the disappearance of the old men.

As the Ngati-Korokoro tribe of Lower Hokianga—a branch of Nga-Puhi—were engaged in many of the scenes to follow, a table showing the descent to the present time from Korokoro, from whom the tribe (or *hapu*) derives its name, as kindly given me by Mr. John Webster is

Korokoro  
Whitiki  
Tangaroa  
Te Hau-nui  
Te Hunga

<sup>1</sup> Hape      <sup>2</sup> Korewha      <sup>3</sup> Te Aitu

Wharetotara      Kahe      <sup>1</sup> Moetara      <sup>2</sup> Rangatira

Nga-ture      Pene-kahe      Hapakuku-Moetara

shown in the margin. Ngati-Korokoro have their home about Hokianga Heads, and consequently were not distant neighbours of Te Roroa

tribe, with which they appeared to have intermarried; hence we sometimes find the

two tribes allied as against

Nga-Puhi proper (or the Waimate and Bay of Islands people), and again, fighting on opposite sides. It was in Hape's days that most of this Border-land fighting took place, though his name is not mentioned, whilst Moetara was a warrior of renown at a latter date.

1808 It would appear that Te Roroa were not satisfied with their victory over Nga-Puhi at Moremo-nui, or possibly thought a good opportunity had arisen to pay off old scores: they therefore proceeded to Wai-māmakū, some two or three miles south of Hokianga Heads, and there met Ngati-Korokoro at Wai-o-te-marama, where they were successful in obtaining a victory over the latter tribe, killing the Ngati-Korokoro chief Te Haunui and Te Kawau of the Mahurehure tribe of Waima, upper Hokianga. Hongi Hika was present on this occasion, and a good many muskets were used, though Te Roroa had none.

In retaliation for this, Ngati-Korokoro attacked Te Roroa (where, is not stated) and succeeded in killing Waitarehu, of the latter tribe. These events probably took place in 1808-9, or about that time.

1810 Apparently, to square the account, Te Roroa now carried the war into the enemy's country (probably going over the Waoku plateau), where they made a descent on the Waima valley, the home of the Mahurehure division of Nga-Puhi. Here they were successful, beating Nga-Puhi and killing many men. The dead were so thickly packed in the stream, on the banks of which the fight took place, that the flow of water was completely stopped, and hence was this fight named Wai-puru from that circumstance. Ngati-Korokoro were not engaged in this fight, for they had in the meantime fallen out with some of the Tokerau (Bay of Islands) people and were absent on a foray into that country. Hongi Hika was not present either; probably he was not aware in time of the Roroa raid, and, moreover, doubtless his attention was taken up by the Ngati-Korokoro foray into and past his territories.

The Nga-Puhi leaders on this occasion are said to have been Te Waka Nene, Patu-one, Moetara and Te Whare-umu, but it is doubtful.

At the landing on the Waima river, the Roroa *taua* found the canoes belonging to Ngati-Korokoro, then at Tokerau. Te Roroa tribe, doubtless seeing here an easier means of getting part of the way home, and not willing to allow so good an opportunity to be lost of punishing Ngati-Korokoro, took possession of the canoes and paddled off down towards the Heads. Arrived at the mouth of the Whirinaki River, they found the Opara village, belonging to Ngati-Korokoro, unoccupied by a garrison, and proceeded to land. The women, observing the approach of the canoes, at once concluded that the occupants were their own people returning and accorded them the customary cry of welcome. The Roroa landed and slew the whole of the inhabitants, and then departed for their homes along the coast.

amongst the women killed was a great chieftainess named Kau-taua-ua, of the Ngati-Manu tribe of Lower Waihou (Hokianga). This was in all probably about 1810 or 1811.

Mr. John Webster says that in retaliation for their losses, the Ngati-Korokoro, Ngati-Manu and Hikutu (of Whirinaki) raided into the Kaipara country (northern Wairoa) and attacked Te Roroa tribe at Tikinui, beating them and losing the Ngati-Manu chief Taurawhero; but it is doubtful if the native who gave Mr. Webster the information (Pene Kahe) was not confusing this event with Pokaia's victory over Te Roroa at the same place (see *ante*).

The next incident was the death of Te Tihi. Carleton, in his life of Archdeacon Williams, says this occurred soon after Hongi Hika's return from England in 1821, but a very close study of the "Missionary Record" of that period seems to show that Hongi was not absent from his home in that year until he sailed for the Thames. The "Life of Jacky Marmon" also gives 1821 as the date, but as this account—so far as many of the dates are concerned—follows Carleton, even where he is in error, it has little weight. I am inclined to place this occurrence at about 1812 to 1814, and it would seem the expedition which Hongi Hika then undertook was in retaliation for the Ngati-Korokoro expedition to Tokerau, mentioned above. Another reason given for this raid into Lower Hokianga was, that Ngati-Pou (nearly related to Ngati-Korokoro), under their chief Tuohu, had assisted in devouring some of the Nga-Puhi who fell at Moremo-nui. Hongi raised a *tau* and proceeded to Lower Hokianga, where he laid siege to the *pa* named Whiria at Pakanae, but he was eventually repulsed. This place is in the Ngati-Korokoro and Te Hikutu territories. Whiria *pa* was commanded by Te Hukeumu, who was of Te Roroa tribe, and also connected with Ngati-Pou and the adjacent *hapus*. He was placed in command by Moetara. The marginal line shows his descent from Rahiri, the great Nga-Puhi ancestor. Whilst the siege of Whiria was going on, Tuohu, then living in the Maere-rangi *pa* near Pakia, Hokianga South Head, made a diversion to distract Hongi's attention by raiding into the enemy's territory at Kaikohe, and there took Hongi's own *pa* named Pakinga,\* which he had left almost defenceless. Tuohu killed many of the women and children there. Finding he was not going to be successful in the

Rahiri  
Ue-nuku-kuare  
Tu-poto  
Kairewa  
Tu-iti  
Rangi-mitimiti  
Hikunga  
Torea  
Tauranga  
Tapuhi  
Hukeumu  
Whangaroa (of Wai-mamaku)

\* Pakinga *pa* is near the road from Kaikohe to Te Taheke, and had been celebrated in ancient days as the residence of Te Wairua, and as the *pa* that withstood many sieges.

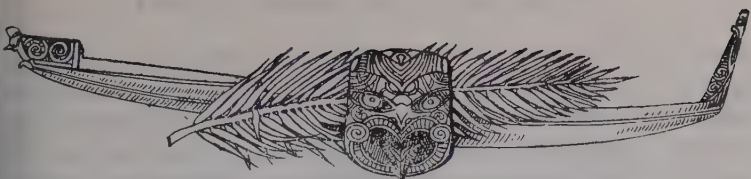
taking of Whiria, Hongi returned homeward, but on his way learnt of the taking of Pakinga in his absence. He at once returned to Hokianga, and took Te Tihi's *pa* at Lower Waihou, where he also killed Te Tihi himself, shooting him with a horse pistol (*kope*). He then crossed the harbour and took Maere-rangi, Tuohu's *pa*. Te Tihi was nearly related to Ngati-Manu, and to Ngati-Pou, and he had been assisting also in feasting on Nga-Puhi at Moremo-nui. He was also related to the celebrated Tamati Waka Nene, our staunch ally in latter years. It is related of Hongi Hika, that on killing Te Tihi he swallowed his eyes—a very ancient Polynesian custom. Manning says, in "The War in the North," that the death of Te Tihi at the hands of Hongi, was one of the reasons why Ngati-Pou joined our side in the war with Hone Heke in 1844—Hongi and Hone being near relatives.

In the series of engagements noted above, we learn that Nga-Puhi, under Hongi Hika, had obtained some satisfaction for their losses at Moremo-nui, but only as against the Ngati-Whatua allies, none of that tribe having been pitted against Nga-Puhi since Moremo-nui. The reason of this is probably due to the fact that their capable leader, Muru-paenga, was absent from his Kaipara home for some considerable time between 1810 and 1815 (exact date uncertain), in an expedition to the far south, when he reached the neighborhood of Opunake, on the Taranaki coast. From the Taranaki accounts he appears to have been generally successful.

Here ends this account of the "Border Warfare" as far as it is known. It was not until some years afterwards that Ngati-Whatua met Nga-Puhi again.

We must now turn to events on the East Coast, which at this period began to occupy the attention of Nga-Puhi much more than those on the West Coast.

(To be continued.)



## POLYNESIAN NATIVE CLOTHING.

BY THE LATE REV. SAMUEL ELLA.

OWING to the extensive growth of European and Australasian trade in the Pacific, and the rapidly increasing introduction of European clothing and other manufactures to the islands, native productions of this kind are fast passing out of use. It will be of advantage for present use and future reference to describe some of these old South Sea materials and their manufacture. In New Guinea, the Torres' Straits' Islands, New Britain and New Caledonia, and in many other Melanesian lands, no provision was made for covering the nakedness, and the natives went almost as nude as the ancient Australian aborigines. In Eastern Polynesia, the case was somewhat different; and the people manifested some shame of nakedness, and articles of clothing were manufactured from various indigenous plants and in different fashions.

The simplest construction of Samoans and others is what is termed the *titi*. This is made from leaves of the *ti* plant (*Dracæna terminalis*). The leaves are sewn or plaited on a belt of hibiscus cord and formed into a loin girdle about eighteen inches deep, and was formerly used only by females. Males were content with a *titi-le-'au*, that is, "not encircling," but forming only a kind of apron worn in front, and so enabling the tattooed body to be seen, of which the men were very proud. Indeed, they looked upon the tattoo as an essential part of clothing. After a time, the men wore the wider *titi* as their ordinary dress; and even now, although they may possess a tolerable wardrobe for use on special occasions, Samoans generally content themselves with this *ti*-leaf girdle when working at their plantations, or while boating, fishing, &c., preferring it for its coolness and hardy character. Even while bathing, natives never go nude when such a handy dress is always available. A choice *titi-le-'au* was made from leaves of the *Dracæna rubrum*, and this they further adorned by smear-

ing the leaves with scented oil, which was the special dress for the *toa* (warrior). On several islands a native girdle (*titi*) is made from pandanus leaves, sewn as the *dracena*, or a girdle of fibre from the bark of a hibiscus, beaten out into strips and bordered at the upper part by plaited pandanus leaves. Others are made from the aerial roots of pandanus, beaten to form fibre. Such *titi* are worn by both sexes.

Another ordinary article of clothing is the *siapo*, or *tapa*, *kapapa* and *kepa*, as it is variously called in the several dialects.\* This is made from the bark of the paper-mulberry (*u'a*—*Morus papyrifera*). Every family had its plantation of this useful plant generally set in rows around their *taro* or yam patches, like the sugar cane. The plant took from eighteen months to two years to reach a proper condition of maturity. It was then cut in long wands of six feet and longer. The bark was incised along its entire length and carefully stripped from the wood; afterwards, each piece of bark was rolled up from end to end, the outer side inwards, and fastened securely and left for a few days to dry and harden. When unbound it had a flat shape, and it was then soaked in water for a time to soften it and make it pulpy. The outer cuticle was scraped off with a shell, and the bark was beaten out upon a smooth board provided for the purpose—mostly the side of an old canoe was selected. The betel† used was neatly made from heavy wood, properly squared, about two inches wide and carved in grooves with lines like a butter pat. On one side of the square the lines ran transversely, on another straight from handle to the tip, and the third side grooved in diagonal lines or squares. The bark was placed on the beating board and pounded out with the betel to a spreading sheet as thin as muslin and almost as porous. Whatever thickness of material was required, was obtained by beating one sheet of the muslin-like fabric into another. The gumacious character of the bark produces all the adhesive property required. There are several kinds of the paper-mulberry, and the finest and best was selected for *siapo* of the best quality; the coarser sort is used for objects of less delicate nature. A coarse kind of *tapa* is made from the inner bark of the bread-fruit tree (*Artocarpus incisa*) and some from the banyan bark. This *tapa* is much thicker and coarser than that produced from the paper-mulberry. It is of a light brown colour, and is sometimes stained and varnished with a deeper hue.

The manufacture of *siapo*, or *tapa*, is the work of females, and at one period it formed a regular employment for them. It is pleasant to watch the operations of these *siapo*-makers; and, although more

\* The prepared bark ready for making *tapa* or *siapo* is called *tutungu*.

† *Syn.*, Beetle; *Saxon*, *bytl*; *Samoa*n, *i'e*.

honorous than musical, it was a cheerful sound in the villages the "tipety-tap" of the *siapo* beaters, singing in unison or chatting pleasantly as they worked. It revealed a time of peace and health and industry, not always prevailing. When the war-fiend was loose, this cheerful sound was seldom heard, as the women were then engaged in procuring food for the warriors or following their husbands to the war, or tending the sick and wounded.

*Siapo* of various textures were used as wrappers, chiefly by women. The material was joined by beating or welding (if the term can be so applied) one piece into another in sheets of three or four yards in length and two yards or so in depth. This was wrapped around the body, and the ends tucked under the arms or folded across one shoulder. On some islands it formed the dress of men also, although for the most part a *maro*, a narrow strip of a foot wide and six feet or so in length, constituted the male dress. This *maro* (or loin girdle) was dexterously wrapped around the loins, encircled each thigh, and the end brought through the belt in front to form a kind of short apron.

The *siapo* is coloured and marked with some amount of artistic skill. The dyes used were obtained mainly from a red earth, chrome, turmeric, and juices of plants and trees. Figures were then painted or printed upon the dyed cloth from such substances, or from charcoal of the candle-nut (*Aleurites triloba*). These figures were chiefly hand-painted. With great patience and some dexterity, the women painted on the *siapo* stars, leaves, flowers, &c., in large, conspicuous characters, according to individual taste. The brushes used for the purpose were made from reeds or canes, with the ends battered or crushed to form the brush. The colouring matter was contained in cocoanut shell vessels. It will be readily understood that these figures were more or less correct and artistic, according to the taste and ability of the painter. Other figures were printed from these dyes by means of carved wooden blocks, or the hard segment of a bamboo, on which the figure was engraved. This was dipped into the dye, the superfluous liquid shaken off, and the impression made from place to place where required. Another method of printing, where squares were desired, was by means of a board on which cords of sinnet or hibiscus bark were fastened across and across, somewhat resembling lines of latitude and longitude on a map.\* These cords were smeared with the

\* I lately saw an illustration of such a printing block given as a specimen of a native chart (!). It appeared to me that the narrator had been misled, although it is quite possible that such an instrument may have been utilised for this purpose to denote the localities of islands, for the natives readily understood the points of the compass—E. and W., N. and S. and the intervening points—and the position in which various lands would be found. In such a case it must have been a modern appropriation of those who had observed maps and charts.

dye, by a cane brush or a ball of *siapo*, and then the native cloth was carefully adjusted upon the board and rubbed by the hand or beaten with the betel to take the impression. Certain *siapo* were glazed after printing and painting, by brushing over them a varnish procured from the gum of the bread-fruit tree (*Artocarpus incisa*) or some other similar substance. The native forests supply several materials for producing such varnish.

Another article of female dress may here be mentioned, which is made of *siapo*; this is the *tiputa*,\* made generally from the varnished *siapo*, and is about five feet long and thirty inches wide. A circular hole is cut in the centre, and bound around tastefully. The head is passed through the hole and the ends hang down on the back and chest. The edges are cut into fringes and often left white. Women and girls wear this *tiputa* when not at work.

A valuable use to which *siapo* is appropriated is that in the formation of mosquito curtains. These appliances are constructed of much thicker material than is generally associated with the name of curtain, for it is composed of some of the stoutest and coarsest *siapo*. This *taenamu* measured seven or eight feet in length, and six to seven feet in depth. The curtain has two sides, which are tightly closed at the top and ends. A sinnet cord runs through the top from end to end, projecting at each end for the purpose of fastening the curtain to the rafters or rods of the roof. The *taenamu* is expanded by means of two or three sticks passed over the cord, and the tips reaching the sides of the curtain. By these means the curtain forms an enclosed sleeping apartment, and with due care the annoying nightly marauders are effectually excluded. These curtains are generally very hot and close through the exclusion of air, still, as in Samoa, the night air is very humid and cold, this is not a disadvantage. The *taenamu* are not suspended in daytime, but used only at night. Early in the morning the curtains and sleeping mats (*'ala*) are rolled up and put away on racks provided for the purpose beneath the centre of the house roof. They were also frequently aired in the sun.

Another article of clothing is a shaggy mat called, in Samoa, *staloa* or *'ie-sina*. This is manufactured from the bark of the *fau-pata* (*Cypholophus macrocephalus*). The bark is gathered at a certain season, soaked for a time, and cleared of vegetable juices, and then beaten out to a kind of strong flax. The fibre is afterwards carefully plaited or twisted into cords nearly the eighth of an inch thick. These cords are woven into mats of the shape and size required, and on one surface pieces of the fibre of two or three inches length are fastened,

\* The *tiputa* is not of native origin; but was introduced by the early Missionaries of Tahiti nearly a century ago. Query:—Was *tiputa* derived from the English word "tippet"?

somewhat resembling a door mat—the plaited cord appearing on one side and the shaggy fibre on the other, or outer surface, which looks very much like a woolly sheepskin mat, beautifully white and pleasing in appearance when new. The *sialoa* can be easily cleansed in water, and bleached in the sun and wind. These mats are much valued by the natives and seldom used except on gala days. They are worn round the loins and reach to the knees and lower, according to the size of the mat. The *sialoa* is worn by both males and females, chiefly the latter. Sometimes, though not often, the fabric is dyed with tumeric or other fine dyes.

The most highly prized and cherished article of Samoan dress is the *'ie-tonga*, which is a fine mat made from narrow strips of the pandanus leaf. The outer cuticle of the leaf is removed, and the inner fibre is neatly rended into strips of an even breadth, about the tenth of an inch or less. When dry and partially bleached, these strips are carefully plaited together in a close web. The mat is generally some six feet wide and four or five feet deep. The ends are fringed with long fine strips of the mesh employed, and further adorned with a border of red feathers of the parraquet. The *'ie* is worn on State occasions, at weddings, feasts, &c., and at the native dances. These mats cover the loins and spread down below the knees; some are made to trail on the ground as a belle's train. There is considerable variety in the name and character of these mats, and in the value attached to them.

The *'ie-tonga*\* forms the chief wealth of the natives; indeed, at one time were used as a medium of currency in payment for work, &c., also for barter, interchange of property, at marriages and other special occasions of courtesy. They are often retained in families as heirlooms, and many old *'ie* are well known and more highly valued as having belonged to some celebrated family. On this account an old and ragged *'ie-tonga* would be more prized than a new and clean mat. The manufacture of the *'ie* is the work of women and confined to ladies of distinction, and common people dare not infringe the monopoly, which is *sa* (*tabu*, or sacred).

The *maro*, or loin-girdle, in use on many of the eastern islands is formed, somewhat of the fashion of the *'ie-tonga*, from the pandanus leaf fibre of a stronger character. It is from eight to ten feet long and about a foot broad. The ends are woven with coloured strips of the leaf in a variegated character, and sometimes split up into a fringe of fine threads.

These facts describe the principal articles of Polynesian clothing. A brief notice of their jewelry and adornments may be interesting to

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\* *Tonga* is the word in ordinary use to describe a certain class of property. There are some varieties and distinct names distinguishing the *'ie* mat.

the reader. The natives have a high notion of decorating the head and shoulders. The tatoo is considered the chief adornment for the body. In olden times the Samoan wore his hair very long, but the woman cropped her hair very closely, or simply left one side of the head with long hair, which lock was called a *sopé*. Ordinarily, the man tied up his hair in a knob, fixed on one side of the forehead. Into this knob he would insert a native comb made from the ribs of a cocoanut leaflet, and the top worked into a neat shape and decorated with beads, &c. Another kind of comb was made from a thin chip of sandal-wood or other hard wood, smoothed with coral and shark-skin, and the teeth cut or filed according to the length desired. In addition to these combs, they would fix in their hair feathers or brilliant flowers and shells. The *aute* (*Rosa sinensis*) was most commonly chosen for its bright crimson colour. These ornaments were not confined to the men, for the women and girls were equally susceptible of vanity and spent much time in decorating their heads. The females made a very pretty circlet for the forehead which they prized exceedingly. This was formed from the innermost cell of nautilus shells, sewn in two rows on a band of woven hibiscus cord, with strings for tying at the back of the head. Necklaces were made from boar's tusks, shells, and drupes of the pandanus cone. Garlands of flowers, crotons, &c., are highly appreciated. Fans and fly-flaps (*fue*) may be placed in the list of their ornaments.



# HISTORY AND TRADITIONS OF RAROTONGA.

## PART II.

BY TE ARIKI-TARA-ARE.

TRANSLATED BY S. PERCY SMITH.

CORRECTED BY THE REV. J. J. K. HUTCHIN, OF THE LONDON MISSION, RAROTONGA.

### TINIRAU.

(*Period.—Fiji.*)

42. Iti-takai-kere was the land, Motu-tapu was the drum, Tinirau was the ruling-chief. He married Te Mūmū-ikurangi, the daughter of Tu-kait-amanu, whose brother was Kuru-mau-anaki. He took the daughter of Tau-rangi as a wife. As they came forth from the cave (in which they dwelt) he and his sister ascended the back (or top) of the cave. There were Tau-rangi's bananas ripening; they plucked and ate them.

Completely dead ripe then,  
Were the bananas of Taurangi,  
Pull them down, pull them away.  
Should the *nauriki*\* wail and cry,  
Pull it down, away.  
Full ripe and ready  
Were the bananas of Taurangi too,  
Pluck with thy hand, peel with thy mouth,  
Pull them down, with a will,  
If the *nauriki* laments,  
Pull it down and away.

43. The sister (Te Mūmū-) had been taken by Tinirau to Motu-tapu, whilst Kuru-mau-anaki remained at his wife's place; he was taunted by his father-in-law with being land-less, property-less, and food-less. Then shame grew up in him, and he fled up above the cave and wept exceedingly, looking out to sea (the while). He was seen by his sister from Motu-tapu, as he cried above the cave. She sent Motu-tapu, the land of Tinirau, to fetch him. When he arrived

\* *Nauriki*, a little greyish, speckled bird.—J.J.K.H.

at Tinirau's, the sister asked him, "What were you crying at?" He then disclosed to his sister, "I was taunted by my father-in-law with being a man without land, property, or food." The sister acquainted her husband with these words, and she begged him to give (her brother) some things and some food. Then Tinirau gave into the hands of his brother-in-law the *ui-ara-kakano*, and instructed Kuru mau-anaki not to undo it until he got to the land, then open it.

44. Kuru- went off, floating on the island to take him. He went on it until he reached a certain place, where he said, "(Let there be) a house for me here." The house appeared; that house was filled with property. "(Let there be) a beautiful garden here for me." That garden was full of food. And so he went on, until the land was filled by the *ui-ara-kakano*.

45. When the news reached the wife—the daughter of Tau-rangi—of those houses filled with property, together with the fine cultivations, the woman returned and joined her husband. He now proceeded to carry out his work, and floated off on the island until he reached Tonga-nui.

46. Tinirau was a chief of exceeding power, and handsome, a chief of great fame in ancient days, and wonderful was the quantity of food of that chief. His was the *ui-ara-kakano*, and the floating island. If he desired to visit any island, his island would float (him there). The fish-pond of Tinirau was (called) *Nga-tama-ika-a-Tinirau*. It was at Kuporu (Upolu). The fish in the shallow water could be killed, those below in deep water escaped. There also, at Kuporu, was the "House of Ari." Stones were the posts, stones were the rafters, and water flowed in that house.\*

47. Now Kae came to Motu-tapu, to Tinirau, and stayed with him, in order to obtain one of Tinirau's daughters as a wife. Then he returned to Avaiki (Savāii) to his own land. Kuporu is to windward, Avaiki to leeward. He remained (at his place) until one time he was blown away by the wind, and he drifted to Tinirau, as the *ii* (native chestnut) is blown away by the wind to some other land. He stayed at Tinirau's place until he was perhaps a long time, and became restless from the length of his stay. Tinirau asked Kae, "What are you lamenting for?" He said to Tinirau, "I am sorrowing for my own land." Tinirau then said, "There are thy brothers-in-law to take you (home), that will be the means you can get there. When you go do not illtreat your brothers-in-law, they resemble food, but if you eat them the fat will run over your face.

48. Kae went off, and reached Avaiki; when he got to the shallows, the "fish" indicated that he should get down, because they

\* This seems to me to refer to Te Fale-o-re-Fée, behind Apia, Upolu, Samoa.  
—TRANS.

ad reached the shallows, but he would not, he urged them ashore. One only he succeeded with, the other escaped. He then went away to collect the Avaiki (people) to come and cut up that fish. After it had been cut in pieces it was taken to the village, where it was cooked. Then Kae went to his village and mourned over that brother-in-law of his. The one that escaped returned to its land (home). Tinirau looked for his children; behold! one was not, there was only one of those that went. "O! one of my children is dead!" and Tinirau bewailed it. The wife fled to the mountain to lament the children that were dead. Tinirau called to his daughters to come to him, and sent those two to float the island off to Avaiki to fetch Kae.

49. They proceeded with the land beneath them and reached Avaiki, and placed the island alongside that of Kae. Kae was fast asleep whilst the dirge was going on. They joined in and lamented (also), causing the others to think they were of their party. All the people were now overcome completely by sleep. They then took up Kae to the islet called Nuku-tere.\* They then drifted away and anchored at Motu-tapu.

50. From that (incident) comes the fragment (of song) thus:—

Carry off Kae, bear off Kae,  
On the threshold,  
To the sea, to the islet.  
When daylight comes, Tangaroa asks, "What of Kae?"  
O he is done for now.  
Day by day they gather together,  
Perhaps he is in the oven,  
And the red flames,  
They all gather together.

This only is my thought, O Tinirau and Tangaroa!  
At noon they gather together,  
Perhaps he is in the oven,  
Amid the red flames, they gather,  
And my thought O Tinirau and Tangaroa,  
In the broad daylight,  
Because of your will, his destiny fixed,  
This company day by day,  
They gather together in anger.  
Perhaps he is in the oven  
With the red flames around him,  
They gather together.  
Sweetly sounds the shell trumpet—  
The trumpet of the priest.  
O Son! thou foolish one, O Tangaroa,  
Like a woman in her dancing,  
Day after day they gather.  
Perhaps the oven has covered him  
And the flames leap round him,  
Thus they gather.

\* At the east end of Upolu.

Angry strife has risen,  
It has turned towards me.

Who will help thee? O Kae-ariki!  
Whence art thou?  
From what powerful race?

Unu-te-Kaka is my parent,  
Near by the sea is my home.

Who is thy relative?  
Whence art thou sprung?  
From what powerful stock?

Iti-iti-nui (is my home) the inland part,  
Iti the abiding, stretching far away.  
The god Tane is above,  
Papa (the earth) is below;  
Of strange lineage of the remote past am I,  
Born of Otu and Pu-enua,  
Of strange descent am I.

Who is thy relative?  
Whence hast thou sprung?  
From what powerful stock?  
Who then, who then will go?  
Will you? will who? \*

51. When Kae had been brought by those two to Motu-tapu from Avaiki, he was carried by Mata-au and Neinei-arua to the pig-sty, and after he was placed therein they fetched the mother of Tutu-noa and Koro-ma-utu-ia-kura and Mata-o-taae to come and see Kae. There came Kura-mo-tava and Mata-o-taae, and when they arrived Kae was saying (in his sleep), "Alas! O Avaiki! Light the oven, cook with dainties the liver of Tutu-noa† and drink *kava*." Tinirau said to him, "Behold now! O my son! I told you he resembled food. His fat will run over your face." When Kura-mo-tava and all her younger sisters saw Kae, they shrieked with laughter. Kae shook, and showed his teeth with fear, as when a dog shows his teeth. He thought he was still in Avaiki, but he was deceived—he did not know he was at Motu-tapu and at the same place where he formerly stayed.

52. Then Kura-mo-tava flew at him and cut off one of his arms. Kae was in agony. Then another sister flew at him, and the other arm was severed. Again another sister flew at him and cut off her

\* The song is Mr. Hutchen's translation. It appears to be intended as a part song, sung by the women and by Kae. There are many references in Maori poetry to the incidents of this story.

† Tutu-noa appears to be the name of the "fish" that carried Kae on its back to Avaiki. In the Maori story the name is Tutu-nui; one version of the Maori story will be found in Grey's "Polynesian Mythology," p. 55, which differs little from this of Rarotonga.

portion, whilst Kae trembled. Then Mata-o-taae returned and scooped out his eyeballs and swallowed them. Kae was finished—he was consumed. Tinirau's words to Kae were fulfilled, "Be thou careful of thy brothers-in-law, do not ill-treat them, or their fat will run over thy face."

## NO TINIRAU.

42. E ENUA ko Iti-takai-kere. E pau ko Motu-tapu. E ariki, o Tinirau. Ka noo i te vaine, i a Te Mūmū-ikurangi, te tamaine a Tu-kai-tamanu. Ko Kuru-mou-anaki te tungane Kua ave aia i te tamaine a Tau-rangi ei vaine nana. I to raua moanga mei roto i te ana ki vao, kua kakake raua ma te tuaine ki runga i te tua-ana. Ko te meika ia a Taurangi e para ua ra; te turaki ra, te kai ra.

Kua para akamou e,  
Ko te meika a Taurangi,  
Turaki e, turaki atu e—  
E rire, e aue mai te nauriki,  
E turaki atura.  
Kua para akamou e,  
Te meika a Taurangi oki,  
Akia ki to rima, oreā ki to vaa,  
Turaki atu, e rire,  
E aue mai te nauriki e  
Turaki atu rire—e.

43. Kua riro atura te tuaine i a Tinirau ki Motu-tapu. Kua noo ora a Kuru-mou-anaki ki o te vaine; kua kiki iora aia e te metua ongoai ki te tangata kainga-kore, ma te apinga-kore, e te kai-kore. Te tupu ra te akama ki aia (ki a Kuru-mou-anaki), te oro ra ki runga ki te tua i te ana aue ua ai, ma te akara ua ki te moana. E kua akaraia maira aia e te tuaine i Motu-tapu, te aue ua ra i runga i te ana. Kua akatereia maira a Motu-tapu, te enua o Tinirau, ei tiki i aia. E riro atura aia ki o Tinirau, kua ui maira te tuaine i aia, "E a koe i aue ei?" Kua akakite atu aia ki te tuaine, "E kikiia au e toku metua ongoai ki te tangata kainga-kore, e te apinga-kore, e te kai-kore." Kua akakite atura te tuaine ki te tane i taua tuatua ra; kua pati atura oki aia ki te tane i tetai apinga nona, ma tetai kai na te tungane. Kua omai ra a Tinirau i te ui-ara-kakano na te taokete ki tona rima. Kua ikuiku maira aia ki a Kuru-mou-anaki, turaka aia e tatara, kia tae tika ki runga i te enua ka tatara ai.

44. Aere atura a Kuru, akatereia atura te enua ei kave i aia, kua aere atura aia ki runga i te enua e tae atura aia ki tetai ngai, kua tuatua aia, "Ei are toku ki nei." Kua tu te are; kua ki ia kainga ki

te apinga, "E, ei kainga manea toku ki nei." Kua ki ia kainga i kai. Kua pera aere ua ra aia, e ki ua ake taua enua i te ui-ara kakano.

45. E kia riro ra ki te vaine, ki a te tamaine a Taurangi, te rongorongo i taua au are ra, e ki ki te apinga ra, ma te au kainga meimeitaki kua oki maira te vaine, i oro ana, ki te tane. Kua aere ua atura aia i te rave-aere i tana angaanga ma te tere aere te enua e tae atura aia i Tonga-nui.

46. E ariki māna maata a Tinirau e te purotu; e ariki rongonui i taito ra. E katakata nunui tei tupu i aia i te taru no taua ariki rā. Nana te ui-ara-kakano e te enua teretere. Me inangaro aia i te aere ki tetai enua, ko tona enua te ka tere. Ko te roto-ika a Tinirau kē "Nga-tama-ika-a-Tinirau." Tei runga tei mate, tei raro i roto i te vae tei ora. Tei reira rai, tei Kuporu, te are o Ari—e toka te turuturu, toka te oka, e vai a roto i taua are ra.

47. Kua aere maira a Kae ki Motu-tapu, ki a Tinirau; kua noo maira ki o oona, e rave i tetai temaine a Tinirau ei vaine nana. E kua oki atura ki Avaiki, ki tona enua. Ko Kuporu ki runga nei, ko Avaiki kē raro nei. E noo atura aia e tae akera ki tetai tuata, kua puia maira aia e te matangi. Kua paea mai ki a Tinirau mei te ii e puia mai ei e tere, ka aere ki tetai enua. Kua noo maira aia ki o Tinirau, ngatata ake paa te nooanga kua ariuriungata aia no te roa o te nooanga; kua ui maira a Tinirau ki a Kae, "E aa koe i aue ei?" Kua tuatua maira aia ki a Tinirau, "Kua tangi au ki taku enua." Kua tuatua maira a Tinirau, "Tena nga taokete ouu ei kave i a koe ko toou ara ia e tae ei koe. E aere, aua koe e kanga i o taokete, e tutu-a-manga, ka pai te inu ki a koe."

48. Aere atura a Kae e tae atura ki Avaiki; kua tae ki te papakura kua mea nga ika e eke aia ki raro, no te mea kua tae ki te papakura Kare aia i pa, te keta rai aia ki uta. Ko tetai rai ia kua rauka, ko tetai kua ora ia. Kua aere atura aia ki te tutu aere i a Avaiki kua aere mai, kia kotikotia taua ika ra. E motumotu akera taua ika ra kua tari atura ki te kainga, kua tau aere. Kua aere a Kae ki tona kainga, kua eva atura i taua taokete nona ra; e aere atura tei ora kua te enua. Kua akara maira a Tinirau ki nga tamariki, e ina! kare ua tetai, okotai ei, o era e aere atura. "O! kua mate tetai o aku tamaiti!" Kua aue iora a Tinirau. Kua oro te vaine ki te maunga i te kairau aere i nga tamariki i mate ra. Kua kapiki atura a Tinirau i nga tamaine kia aere mai ki aia ra: kua tonono atura aia i a raua kia akatere i te enua ki Avaiki ei tiki i a Kae.

49. Kua aere atura raua ma te enua i raro i a raua e tae atura raua ki Avaiki, kua tupau atura i to raua enua ki to Kae. Te moe ua ra a Kae, te eva ra. Kua tu katoa atura oki raua, kua eva, i ana ai e

e apare eua e, no ratou. Kua tiria-pu-ia iora te tangata ravarai e te noe. Kua apai atura raua i a Kae ki te tua-motu, koia a Nuku-tere.\* Kua tere atura, e tupau atura ki Motu-tapu.

50. No te reira te ngai tuatua ra e—

Ikitia Kae, e apai Kae e—  
 Ki runga i te turiki,  
 Ki tai i te tua-motu.  
 Ko te avatea nei oki Tangaroa, "Ea Kae?"  
 E kua angaangaia  
 Ko ra atu mumui ana e rire,  
 Ko te umu paa,  
 Ko e te kura atu,  
 E mumui ana, rue-e.

Taku ua ko Tinirau e Tangaroa  
 I te avatea nei ra atu,  
 E mumui ana e riri  
 Ko te umu paa  
 Ko e te kura atu e mumui ana  
 E taku ua ko Tinirau e Tangaroa  
 I te avatea nei  
 No tou ana koia toou tika  
 Teia aronga ra, ra atu  
 E mumui ana e riri e—  
 Ko te umu paa  
 Ko e te kura atu  
 E mumui ana.  
 Tangi reka ra te poko e,  
 Te poko o te taunga oki  
 E Tama! tu vare e—ko Tangaroa—e,  
 Ko e vaine e, i tona eiva,  
 Ko ra atu e mumui ana e rire e—  
 Ko te umu paa,  
 Ko e te kura atu e,  
 Mumui ana rue e.

Kua ara te arariri e  
 Kua uri nei e, ki a au—e,  
 Koai te piri oki, E Kae-ariki—e?  
 Koai toou papa ra, tiu mana atu e,  
 E kua araara te au uri katoa e,  
 Ko Unu-te-kaka taku metua ra  
 Ki tai te motu e, ki au e,  
 Koai tei piri e,  
 Koai toou papa te mana atu e,  
 E ko Itiiti-nui ra, na uta e,  
 Ko Iti ka mou ravetoro e,  
 Na runga ko Tane e,  
 Na raro ko Papa,  
 Ko kerepuru uri-kere e,  
 Ko Otu, ko Pu-enua ra  
 Kerepuru e rire e—ki au e,

\* Tei Upolu teia motu a Nuku-tere,

Koai tei piri e,  
 Koai to papa tiu mana atu e,  
 Koai ake, koai ake e aru e,  
 Ko koe, koai e.

51. E riro maira a Kae i a raua ki Motu-tapu mei Avaiki mai, kua apai atura a Mata-au e Neinei-arua i a Kae ki roto i te koro o te puaka; e kia riro a Kae ki roto i te koro, kua tiki atura raua i te metua vaine o Tutunoa e Koro-ma-utu-ia-kura e Mata-o-taae kia aere mai kia kite i a Kae. Kua aere maira a Kura-mo-tava e Mata-o-taae e tae maira raua te kapiki ua ra a Kae, "E, ua e, E Avaiki! ka tau te umu, ka taiki te ate o Tutunoa, ka inu te kava." Kua tuatua atura a Tinirau ki aia "Ina! oki, E taku Tama! I karanga atu oki au ki a koe i tutu-a-manga o taeake, ka pai te inu ki a koe." Kia kite a Kura-mo-tava ma nga teina ravarai nona ra i a Kae, kua tie te kata. Kua ru, kua tete a Kae, kua tae mai te ii o te nio o te kuri ke runga i aia. Te manako ua ra aia e, e tei Avaiki rai aia, e tavare ua aia, kare i kite e, kua riro mai aia ki Motu-tapu, e tei roto rai i te ngai tana i noo ana i muatanga ra.

52. Kua rere atura a Kura-mo-tava, ki runga ki a Kae, kua tipu tetai rima; kua kekekete a Kae. Kua rere atu tetai teina, kua motu tetai rima; kua rere mai tetai, kua tipu i tana kotinga, ma te ketekete ua ra a Kae. E pou akera ia keinga kua oki, kua kokoti, ma te ketekete ua ra a Kae. Kua oki atura a Mata-o-taae, kua nanao i nga ua-a-mata, apuku atura. Kua akaoti a Kae—kua pou. Kua tupu ta Tinirau i karanga atu ki a Kae e, "Kia matakite koe i o taokete, e tutu-a-manga o taokete, aua koe e kanga, ka pai te inu ki a koe."



## GA MAHI A TE WERA, ME NGA-PUHI, KI TE TAI-RAWHITI.

NA TAKAANUI TARAKAWA I TUHITUHI.

**K**O te pukapuka tenei o nga korero o te mahi a Te Wera, rangatira o Nga-Puhi, me te korero o te whakatupuranga i o matou koroua a, tae iho ki o ratou uri—ki o matou matua, i nga wa mohoa ana to ratou ahua; e patu noa iho ana tetehi hapu ki tetehi hapu, tetehi iwi ki tetehi iwi. E toitu ana to ratou wehi ki a ratou ano whaka-Maori, i waenganui i te tau 1642 ki te tau 1768 ki te tau 1814, ara, te tau i tae mai ai nga Mihinare.

E patua noatanga iho ana te tangata o roto i te hapu, hei tohinga o nga tamariki a nga rangatira. E tino kaha ana te pouritanga ki ratou kei te tau 1814, ka ahu atu ki muri. Kahore he kakahu akeha, kahore he toki Pakeha, kahore he pu, he paura, he matā; rangi no waenganui i tena tau ki te tau 1642, ko Taimana Pakeha tenei, ko to mua tenei i a to tatou tupuna, i a Kapene Kuki, i tae mai ki tenei motu ki Aotea-roa. A, i patua e nga Maori mohoa ki korere, ki Te Wai-pounamu. Ko a ratou rakau patu tangata, he koikoi, he huata, he taiaha, he tewhatewha, he hoeroa; he mea tarai ki te hoki pounamu, ki te toki kohatu.

Ka haere mai te ope a Te Kopara—he rangatira no Ngati-Paoa—ia kite i enei moana-roto, i Roto-rua, i te Roto-iti, a, me te mohio no i roto i a ia, he uri ano ia na Rangi-tihi, na Kawa-tapu-a-rangi, na Pikiao, na Heke-maru hoki. A, ka haere mai ka tae mai ki Te Roto-iti, kaore i mohio era mohoa o taua roto, he whanaunga tenei o ratou. A, patua ana, ka mate a Te Kopara. A he roa te wa, i taua tau ano—1775—ka haere mai te ope ngaki mate; ka puta ki Roto-rua a Ngati-Paoa, a Ngati-Maru, a Ngati-Pukenga. Ka riri ki Rangi,\* ka hui ki a Ngati-Rangi-wewehi, ka hinga etehi o te ope nei. E utu, ko Whara-whara, papa o Te Awaawa (nana te mata i pa ki te otae-mata o Hongi i Roto-rua).

Ka hoki te ope nei, a, he roa te wa, ka hoki mai ano nga iwi nei, ka uru mai hoki a Waikato, ki a Ngati-Mania-poto. Ka puta ano

\* Orangi-kahui; kei runga ake o Puhirua, kei te putanga mai o te rori mai o aurangi i te ngahere.

ki Puhī-rua,\* ki Roto-rua. Ko Te Rau-roha tenei, ko Puhata tenei ko Hau-auru tenei katoa. Ka riri, a, kore rawa iho ra; ka houhia i te rongo—e toru rawa nga ra e riri ana, ka mau ra te rongo—ka haere noa atu, ka haere noa mai ki roto i a ratou. A, ka maranga ano i riri, na te taua taua tikanga, a, whakakoki noa kia uru ki te pa, kore rawa; kua ki katoa i te ope. A, ka maro te whati, e hopuhopu ana i te ope i te herehere māna. Ka kitea a Hikairo e Te Mahaki, no te ope ka whaia ko Hikairo, me Te Rangi-ka-beke; ka takina e nga tokorua ma roto i te wai, a kua eke tonu a Te Mahaki; ka tahuri a Hikairo, pekea ana e Te Rangi-ka-beke, a, ka mate a Te Mahaki.

Ka hoki te ope nei, ka puta ki Te Aroha, ki Ohine-muri; ko nga morehu o Ngati-Maru ka haere ki te Totara noho ai. A, he roa te wa, i te tau 1821 ka hinga ko Mokoia, ko Mau-inaina, kei Te Tamahau enei pa, no Ngati-Paoa, i hinga i a Nga-Puhi. Kotahi te pa i tahuri ko Mokoia, a, i hui katoa nga tangata ki tetehe o nga pa. Ko Te Rau-roha te rangatira whakahaere o te riri, a, ka mea atu ia, “Kaua noho, me kahaki.” He tauhou hoki tenei mea te pu ki a Ngati-Paoa. I te atapo tonu ka maunu te pa nei, ka haere, ka ahu whaka-Waikato. Ka tae ki Horotiu, kua kiki tonu i era mano, ka whakatu te haere ki Pa-tetere.

I muri tata mai i a Mau-inaina, i taua tau ano, kua horo a Te Totara pa, i a Nga-Puhi. Kei Hauraki, kei Te Kauaeranga tenei pa. Ka mate i reira te iramutu o Te Whata-nui, a Whetu-roa; ka mamae te ngakau o Te Whata-nui ki tona iramutu. Ka hoki a Nga-Puhi i tae rawa ki raro, ka hokia mai, ka tika tenei ki roto o Waikato. Ko te pipinetanga o Waikato, ona mano, kei tona tino kohanga i tupu a ona rangatira; ko Matakītaki ka riria, a ka nui te kaha o Waikato erangi na te kai i patu, katahi ka horo. Ki katoa nga maioro i te tangata mate. Ko te wa tenei i nga pu tuatahi, i tikina ai e Hongi te tau 1820 i a Kingi Hōri, te papa keke o Kuini Wikitoria; a i tenei wa hoki ka tino maha te tae mai o nga Kaipuke patu tohoro Marikena, a, ko nga tau ano enei o aua riri, o Te Totara, o Matakītaki.

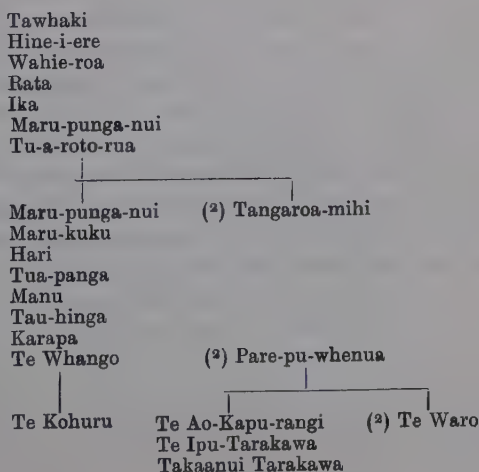
Kati! ka whakamarama ake au i tenei takiwa o taku korero. Ko taku papa tetehe i haere nei i roto i nga whati nei, i a Ngati-Paoa. Ko te ingoa o tona matua i haere nei a ia, o Ngati-Paoa, ko Te Hui me tona hapu. Ka tae katoa nga heke nei ki Pa-tetere, ka noho reira, he maha nga ra. Ka rangona taku papa e karangatia ana ko Tara-kawa-te-ipu; he potiki na Te Ao-kapu-rangi; ka rongo nga iwi tangata whenua—a Ngati-Raukawa, a Ngati-Tu-korehe, a Ngati-Tu korari me Ngati-Tura—ka haere mai a Turi-te-atua-he-rangi me Wai harakeke, ka uia haeretia. A ka tonoa e te tangata whenua kia haere a Ngati-Paoa ki te mau atu i a ia ki Roto-rua. A, ka whakaae a Te

\* Puhī-rua, kei uta atu o Te Awa-hou.

u-o-te-rangi; ka haere e toru te kau ki te arahi, me te tangata henua ano, ara, nga papa a Tarakawa, a Te Atua-herangi ma.

Ka tae ki Puhī-rua, tu kau ki te marae, kua tae mai to Tarakawa akana, a Te Awaawa; ka mauria ki te tuāhu—ko te ingoa o te āhu ko Tangi-hua; ko ona koroua kua tae noa atu. Ko Kohuru ki pito ki uta ki nga toko o te tuāhu tu mai ai, ko Te Waro ki te pito te taha o te wai; kei reira nga puke e waru hei kakenga māna ina hakahaua kia oma ki te wai. He maha nga tikanga o tera ahua mo tangata—he tu-pure, he tohi, he tua kaha mo te riri, he tangaengae, a hopu tangata ai me era atu mahi. He tihaha ki a Kahu-kura i te ai, he whakangungu ki a Uenuku i uta. Kia horomia he kohatu ki to i te puku, ka hamama te waha ki runga, kia kite iho te Rangi e iho nei, me nga whetu ingoa, me Rehua, me Puanga, ki a Atua-tahi, a Tawera, ki a Tau-toru, ki a Whanui, ki a Matariki, me era atu hetu. Ka mutu ki runga ka hamama ki raro, ki a Papu-tu-a-nuku. Ka mutu, ka whakahaua e te mea i nga toko kia oma ki te wai, ma nga tonu i nga puke e waru kua ahua ra kei te taha o te wai. Ki te pakaru etehi o aua puke ra, he mea he; ka ki mai te mea i te taha o te wai, ara, te tohunga ra, e mea nga puke i pakaru, a, ka mohio te tohunga i nga toko ra, kihai i tika. Kia kore e pakaru aua puke ra o tona tikanga ia tera.

A, heoi, ka peratia ra taku papa e ona matua—e Kohuru raua ko Te Waro. Ko enei kaumatua he tungane no Te Ao-kapu-rangi, haea o Te Ipu-Tarakawa me Hone-te-Hihiko. He tino tohunga āhu raua, i heke iho to raua kawai i a Tawhaki e kiia nei i piki ki te rangi. Tae atu ia ki te rangi kua whanau tana tamaiti, a, kawea ei e ia, tohia ana. Ko te ingoa o taua tamaiti ko Hine-iere. A ka whakapapatia te ara iho o oku koroua i a Tawhaki—tirohia ki raro ei:—



Ka mahia nei e nga koroua nei ta raua tamaiti, a, oti pai ana. Ka ki raua i runga i te tuahu, "Ka rite i a koe nga mea katoa mahia i tenei ra ki runga i a koe, me to wairua, a, ko to tinana, ka tae ki te mutunga o te tangata," ara, ki te tuohutanga.

Ka mutu ka tahuna kotoatia nga kakahu i runga i a ia; ka hoki ki te kainga, kaore i hoatu he kai māna, no te ata awatea ka whangaia. A, no te ata hoki ka patua e Te Awaawa te ope i haere mai ra ki te kawae mai i a Tarakawa, mate katoa hei utu mo tona papa, mo Te Wharawhara. Tae rawa atu ia e pukai ana; ka tangi ia ki ongarangatira, nana a ia i whakahoki mai, ara, a Te Hu me tona nuingake. Ko tona rahi, kei te rua-tekau-ma-rima tau; i whakaritea e ia ki te teteahi tamaiti tona rahi.

He roa te wa i noho aio ai a Roto-rua, ka tae mai a Te Whata-nui me Te Rauparaha ki Roto-rua, i te tau 1821. Ka whai kupu a Te Whata-nui ki a Ngati-Whakaue, ki a Tu-hou-rangi, ki te kitea he kanohi Nga-Puhi ki taua takiwa, kia mate rawa, mo tana iramutu, mo Whetu-roa i mate ki Te Totara i a Nga-Puhi. A, ka haere nga kaumatua nei, ka mahue te kupu kino nei. E tata ana tenei ki te tau 1822.

Ko Te Pae-o-te-rangi tenei. Hokowhitu te ope a Nga-Puhi, ka noho ki Roto-kakahi, ki te motu, ki Motu-tawa. A ka hui a Tu-hou-rangi ki tona manuhiri, a, kua kakahu a Te Mutu-kuri i ona kakahu o tera hanga, o te whare-potae, a, kua haere tonu ki te whare i te manuhiri. A ka peratia ano me ta Te Awaawa; mate katoa; ka rere ano nga morehu, a, tukua atu ana, ka mate ko te Pae-o-te-rangi, he tamaiti rangatira no Nga-Puhi. Ka puta nga morehu ki Ohine-mutu, ka patua e Ngati-Whakaue, ka mate tokorua, ka rere ano etehi, a tae atu ana ki raro ki Tokerau, korerotia atu ana.

Ka rongo katoa nga wahi o Nga-Puhi, a ka riterite noa te ngakau mamae, ki te iti ki te rahi. Ka ki nga rangatira katoa, kei a Te Kiri-mate te kupu mo te haere. Ka ki a Te Kiri-mate, ma nga papa o Te Pae-o-te-rangi, "Ae! Waiho ano, rewa ana te toto; kua e waiho kia matao." Na te Koki, na Ta-waewae taua kupu. Ka tu teteahi o nga papa, a Te Wera Hauraki Kai-teke\* (nona kotoa ena ingoa) ka mea, "Tukua ki raro ta kourua kupu, me waiho mo tera tau, kia pae he o, he kao maroke, he ika maroke, he kai hei kahanga mo te manawa e u ai nga waewae." Ka hurihuri a Nga-Puhi i ana kupu, a, kitea ana ko ta Te Wera te mea tika, a oti ana, hiki ana te haere ki Rotorua ki te tau 1823.

(Tera atu te roanga.)

\* Ko te papa o Te Wera, ko Kai-teke, no te weranga o ta raua tamaiti ko Te Ao-kapu-rangi, ka riro i aia tena ingoa, a Te Wera.

THE DOINGS OF TE WERA-HAURAKI AND NGA-PUHI,  
ON THE EAST COAST, N.Z.

TOLD BY TAKAANUI TARAKAWA.

TRANSLATED BY S. PERCY SMITH.

THIS is a relation of the history of Te Wera, chief of Nga-Puhi, and also that of the generation of our old people, down to the times of their descendants—to our parents; when they lived like wild people, when *hapu* fought against *hapu*, and tribe against tribe. The fear of each other was constant, even from the year 1642 to 1768, and to 1814 when the Missionaries first came here.

Men were constantly killed in those times as sacrifices at the baptism of the children of chiefs. Their ignorance was extreme in 1814, and previous to that; they had no European garments, no axes, neither guns, powder, or bullets, between that date and 1642, when came Tasman the *Pakeha*, who was the first visitor before our ancestor Captain Cook came to this island of Aotea-roa. But Tasman was attacked at Ao-rere, in the South Island. Their man-killing weapons in those days were: *Koikoi* (spears), *huata* (lances), *taiaha* double-bladed wooden swords), *tewhatewha* (flanged clubs), and *hoeroa* (whale-bone spears); all dubbed out by the jade and stone-axes.

The party of Te Kopara—a chief of Ngati-Paoa, of Hauraki—came to see these sea-like lakes of Roto-rua and Te Roto-iti, knowing within himself that he was a descendant of Rangi-tihi,\* Kawa-tapu, Rangiri, Pikiao, and Heke-maru. He came on his way and reached Te Roto-iti, but the wild people of that lake did not know he was a relative of theirs, so they killed Te Kopara. After some time—in 1775†—there came a party of revenge, and Ngati-Paoa, Ngati-Maru, and Ngati-Pukenga (all Hauraki tribes) appeared at Roto-rua. A fight took place at Orangi-Kahui (above Puhi-rua, where the Tauranga road comes out of the forest) with Ngati-Rangi-wewehi of the north side of Roto-rua, when some of the invaders fell. As compensation, they killed Wharawhara, the father of Te Awaawa (whose bullet, in after years, struck Hongi's helmet, at Mokoia, Roto-rua).

\* Rangi-tihi, a very celebrated ancestor of Te Arawa tribe, fifth in descent from Tama-te-Kapua, the Captain of Te Arawa canoe that arrived in New Zealand about 1350.—TRANS.

† I am not aware how our author arrives at this date.—TRANS.

The war party then returned, but after a long time came back accompanied by the Waikato and Ngati-Mania-poto tribes. They appeared at Puhi-rua again, a place inland of Te-Awa-hou, Roto-rua. With them were Te Rau-roha, Puhata and Hau-auru, all chiefs of the Hauraki tribes. A fight took place which resulted in little and, after fighting three days, a truce was made, and then the hostile parties intermixed. Trouble now arose through the action of the war party, and when orders were given to retreat to the *pa*, it was full of the enemy. A fight now occurred, during which the war party caught many prisoners. Hikairo (a great chief of Roto-rua) was recognised by Te Mahaki, of the invaders, who gave chase to him and to Te Rangi-ka-heke, who led the chase by way of the water of the lake. There Te Mahaki was close upon them, and when Hikairo turned round he saw Te Rangi-ka-heke spring upon Te Mahaki and kill him.

The war party after this returned to Te Aroha and Ohinemuri on the Thames River, from whence the remnant of Ngati-Maru proceeded to Te Totara *pa* and remained there. A considerable time after this, in the year 1821,\* Mokoia and Mau-inaina *pas* at the Tamaki River, near Auckland, fell, and Ngati-Paoa were beaten by Nga-Puhi, under Hongi. After the first *pa*—Mokoia—had been taken, the people all gathered at Mau-inaina, the second *pa*. Te Rau-roha, who was the chief in command, said: "Do not let us remain here, but retreat." Ngati-Paoa were strangers to fire-arms at that time, whilst Nga-Puhi had plenty. At daylight, all within the *pa* retreated and went away towards Waikato. When they reached Horo-tiu (the name of the Waikato River near Hamilton) they found the land full of the thousands of that place, and so they set off again for Pa-tetere.

Shortly after Mau-inaina fell, in the same year,† the Totara *pa* was taken by Nga-Puhi. This is at the Thames, Kauae-ranga. At that place was killed the nephew of Te Whata-nui of Ngati-Raukawa, named Whetu-roa; at which Te Whata-nui was deeply grieved. Nga-Puhi now returned home, but some time afterwards came south again, on this occasion to Waikato. Here were gathered together the thousands of Waikato, in the very nest whence sprung their chiefs. Matakītaki was besieged, and great was the strength of Waikato in its defence, but starvation killed them and the *pa* fell. The great ditch of the *pa* was filled with the dead. This was about the period of the first fire-arms, many of which had been fetched by Hongi in 1820 from King George, the uncle of Queen Victoria. By this time also a very great many American vessels engaged in the whale fishery

\* These *pas* fell in November, 1821. Both are situated close to the village of Panmure.—TRANS.

† December, 1821.—TRANS.

sited New Zealand, and these were the times of those sieges, of Te Otara and Matakītaki.\*

But stop! In this part of my story let me make an explanation. My father was one of those who joined in the retreat of Ngati-Paoa. The name of his elder relative with whom he went—after Mau-inaina—was Te Hu, together with his *hapu*. When all the migrations reached Pa-tetere, they remained together for many days. The arrival of my father, whose name was Tarakawa-te-ipu—a son of Te Ao-kapu-rangi—was heard of by the neighbouring tribes of Ngati-Tarakawa, Ngati-Tu-korehe, Ngati-Tu-korari and Ngati-Tura; so Hone-te-atua-he-rangi, together with Wai-hara-keke, came in search of him. The people of the land now induced Ngati-Paoa to convey Tarakawa to Roto-rua. To this Te Hu-o-te-rangi consented, and a party of thirty, besides some of the people of the place, that is, his relatives—Te Atua-he-rangi and others—proceeded to escort him to Roto-rua.

When they arrived at Puhi-rua, directly after they reached the *arae* of the *pa*, Tarakawa's elder brother Te Awaawa came to take him to the altar (*tuāhu*) which was named Tangi-hua; his uncles had already gone thither. Kohuru stood on the inland side by the *tokos* or wands of the altar) whilst Te Waro stood by the side of the water, where were eight mounds over which he (Tarakawa) would have to pass when ordered to run to the water. There are many different descriptions of this kind of ceremony, such as the *tu-pure*, the *tohi*, the *tua-kaha* for war, the *tangaengae*, &c., used in order that the pupil may be able to catch men and perform other deeds. The *tihaha* to *tahu-kura* at the water, and *whakangungu* to Uenuku ashore, are parts of the ceremony. After swallowing a stone, the voice is upraised, that Heaven above may see, besides the principal stars, such as Rehua, Puanga, Atu-tahi, Tawera, Tau-toru, Whanui, Matariki and others. After finishing with those above, Papa-tu-a-nuku, the Mother-Earth, is addressed, and then, he who has also charge of the wands, directs the pupil to run to the water, passing over each of the eight mounds that had been heaped up near the water's edge. If any of the mounds are broken, the ceremony is nullified; he by the side of the water, that is the *tohunga* there will say, "so many mounds are broken," so that the *tohunga* of the wands may know that all has not been correctly performed. In order to be efficacious, none of the mounds must be broken.

It was thus my father was treated by his uncles, by Kohuru and Te Waro. These old men were brothers of Te Ao-kapu-rangi, Tarakawa's mother, and also the mother of Hone-te-Hihiko. They were

\* Matakītaki fell to Hongi about May, 1822.—TRANS.

chief priests of the *tuāhu* (altar), and their line of ancestral descent was direct from Tawhaki, who, it is said, ascended to the Heavens. After Tawhaki reached there, was born his child, whom he took and baptised (*tohi*)—her name was Hine-i-ere. Here is the genealogical descent of my parents from Tawhaki (see the Native part).\*

Thus the old men operated on their young relative, and completed the ceremonies in proper manner. Whilst at the *tuāhu* they said to him, "You will now be able to accomplish all, after what has been performed over you this day; your spirit and your body (are fully equipped) to the end of man," that is to old age.

On completion, all the clothing he had on him was burnt; and when they returned to the village, no food was given to him, until the next morning at daylight.

In that same morning also all the people who had brought Tarakawa there, were killed by Te Awaawa, as payment for his father, Te Wharawhara, who had been killed by that tribe, as related previously. When Tarakawa reached the scene, they were lying in heaps quite dead. He lamented over his friends—Te Hu-o-te-rangi and party—who had returned him to his own people. At this time, Tarakawa was about twenty-five years old.

For a long time Roto-rua remained in calmness, and then Te Whata-nui and Te Rau-paraha visited Roto-rua (this was about December, 1821, or very early in 1822). Te Whata-nui made an address to Ngati-Whakaue and Tu-hou-rangi—two of the Roto-rua tribes—in which he said that if they saw any Nga-Puhi faces in the district they were to kill them, on account of his nephew Wheturua, lately killed at Te Totara by Nga-Puhi (December, 1821). Then these two old men left, leaving behind them this evil counsel.

Next came Te Pae-o-te-rangi, with a party of seventy (twice told) of Nga-Puhi, who stayed at Roto-kakahi lake, at the island of Motutawa. Here the Tu-hou-rangi tribe gathered to receive their guests, whilst their chief, Te Mutu-kuri, dressed himself in mourning garments, and then entered the house where the strangers were. Then was enacted the same scene as when Te Awaawa killed the Ngati-Paoa and others; most of the Nga-Puhi were killed, whilst some escaped by flight, who were not pursued, but Te Pae-o-te-rangi, a young chief of Nga-Puhi, was killed. When the fugitives reached Ohine-mutu, Rotorua, two of them were killed by the Ngati-

\* I am afraid there is a strange confusion in the genealogical table given in the original of this story. The Tawhaki there shown cannot by any possibility be the famous Tawhaki, unless very many generations are omitted. On this head, see this journal, vol. viii., p. 13.—TRANS.

Whakaue tribe, some escaping to return north to Toke-rau (Bay of Islands) to relate their losses. This was in 1822.

When the news spread to all parts of Nga-Puhi, great grief was felt, by both the great and the small. The chiefs concerned left to the Kiri-mate the decision as to the steps to be taken. Te Kiri-mate decided that the elder relations of Te Pae-o-te-rangi should decide. "Yes! leave it so; blood has flown; do not let it get cold!" This was the opinion of Te Koki and Ta-waewae. Another of the elder relatives stood forth, Te Wera-Hauraki-Kaiteke\* (who bore all those names) and said, "Let the word of you two be lowered, and leave it for next year, so that dried *kumara* and fish may be obtained for the belly that supports the legs." Nga-Puhi considered well these words, and finally concluded that Te Wera was right; and so the expedition of revenge was postponed until 1823.

(*To be continued.*)

\* Kaiteke, a noted priest in his time, was Hauraki's father. Hauraki took the name of Te Wera (The Burnt), after his child by Te-Ao-kapu-rangi (of Te Arawa) had been burnt; in which he followed a very common Maori custom.—TRANS.



## FIRE-WALKING IN FIJI, JAPAN, INDIA, AND MAURITIUS.

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OUR fellow member, Mr. F. Arthur Jackson, of Jackson Dale, Fiji, writes as follows:—

“I send you, herewith enclosed, a copy of *The Fiji Times* of July 22nd, which contains a reprint from our Journal of the very interesting paper by Colonel Gudgeon *re* Fire Ceremony, as practised at Rarotonga; also a version of the Fijian legend as to how the tribes on the island of Beqa\* inherit their extraordinary power of walking unharmed over red hot stones, as given by The Hon. W. Allardycce, now Colonial Secretary of Fiji (formerly Secretary for Native Affairs), which you will notice differs very slightly from the legend which I obtained from His Excellency Sir John Bates Thurstone, K.C.M.G., late Governor of Fiji, and which was published, with some remarks and notes of mine in *The Journal of the Polynesian Society*. The reason why I took the trouble to write a description of the Fire Ceremony, as practised in Fiji, and obtained from my friend (and correspondent for over twenty years) the late Governor of Fiji, his version of the legend, was, that doubts had been expressed in certain quarters *re* Miss Teuira Henry's statements in her most interesting paper, published in *The Journal of the Polynesian Society*, and entitled “Te Umu Ti,” and, as the talented authoress was a fellow member, I somehow felt bound, not only to corroborate her statements myself, but also to get the late Governor of Fiji to do likewise.

“The copy of *The Fiji Times* that I send you also contains an account of a Fire-walking Ceremony, as performed by Indians at the Mauritius (with them a religious rite), and exactly like the Te Umu Ti, as described by Miss Teuira Henry.

“If you can spare space to publish this short letter in *The Journal of the Polynesian Society* I shall feel obliged.

“Jackson Dale, Fiji, 14th August, 1899.”

\* Pronounced “Benggar.”

## "THE LEGEND OF THE BEQA FIRE-WALKING CEREMONY."\*

"In connection with the fire-walking ceremony at Beqa, which is to take place next week during the stay here of the Waikare, our reporter lately obtained an interview with the Hon. Mr. Allardyce, who supplied him with the following legend as given to him by the natives a number of years ago when Native Commissioner, which may perhaps be of interest at this particular juncture :—

"About eighteen miles to the west of Suva and lying about six miles from the mainland is the island of Beqa. Beqa is divided into the two districts of Raviravi and Sawau. In the old heathen days there was a village in the Sawau district facing the west called Navakaisese, and in the large "bure" in this village the men used regularly to collect for the purpose of listening to one Dredre who was a renowned story-teller. The name of the bure was called Nakauema. Story-telling was a common practice in the old days, and those who were able to entertain their friends by telling interesting stories received suitable rewards. The allagers of Navakaisese took it in turn to supply food to Dredre for entertaining them.

"On one occasion one Tui Qalita was informed that it was his turn on the following day to supply the "nabu" (reward) to be given to the story-teller. He at once said that nothing would give him greater pleasure, and that he would go to the hole which he knew of amongst the rocks on the hillside and bring from thence a very large eel. In the morning early Tui Qalita went to this hole and put his arm into it. Finding he could not reach the bottom he began to dig out the hole. In this way he worked for a very long time gradually getting deeper and deeper down. He finally touched something and drew it out. It proved to be some Hibiscus leaves. He then dug away again and put his arm in again and this time drew out some torn pieces of native cloth. Satisfied that he had struck something very unusual he repeated his effort, and finally touched the hand of a mau, and then felt his throat, and his head. Being satisfied that it was in human form he seized its hand and with some difficulty hauled it on to the surface.

"The person who was thus unearthed was very frightened, and in accordance with the native custom sat down on the ground and clapped his hands with mingled feelings of fear and respect, and at the same time uttered these words :— "Tui Qalita, my chief, spare me and I will do anything for you; but spare me and I will be your God of war." Tui Qalita replied :—"My tribe is called Naivilagata, we are the warriors of Sawau, and I am capable of fighting my own battles single-handed. Beqa is but a small island, and I require no assistance. Petition me again." He then said :—"Then, sir, allow me to be your tiqa God" (tiqa is a game played with a hard piece of wood on the end of a long reed, the one who hurls the tiqa furthest along the strip of ground especially prepared for the purpose wins). To which Tui Qalita replied :—"When I tiqa my tiqa stick invariably lies ahead alone. Try again." "Let me be your God of property?" To which Tui Qalita replied :—"Kadavu supplies me with native cloth. I require nothing more. Try again." "Then may I be your sailing God?" Tui Qalita replied :—"My canoe is a vunidrou (tree). I am a landsman, I hate sailing. There is a big stone in my village called the canoe of the Kai Sawau, and it is all the canoe I require. "Then let me be your God of women, and all the women of Beqa shall be at your beck and call? To which Tui Qalita replied :—"May heaven forbend such a condition of things: I am not a chief (the chiefs in the old days kept a plurality of wives). You shall be my offering to-night to Nakauema."

\* This story in a slightly altered form may be found in the POLYNESIAN JOURNAL, vol. iii, p. 73.—EDITORS.

"Tui Qalita then asked his name, and he replied "Tui Namoliwai, and my house is the home from which you have unearthed me. Permit me to once again speak to you, sir. Hereafter you people of Sawau shall bake 'Masawe (*Dracæna*.) Let you and I be baked together with it for four nights. This power I will confer on you." Tui Qalita on hearing such a most unusual offer told him that he would temporarily spare him. On the following day a huge earth oven was prepared. When the large pieces of wood had been removed and the stones which were all aglow alone remained, Tui Namoliwai stepped into the oven and called to Tui Qalita to follow him. Tui Qalita replied:—"Do not tempt me, if I descend to where you are I shall be burnt." Tui Namoliwai then said, "What poor return would this be that I should ask you to give away your life at the price of having spared mine? Fear not, but come to me." Then Tui Qalita walked into the oven and trod upon the hot stones, and they all appeared perfectly cool to him, and he was so pleased that turning to Tui Namoliwai he said:—"Your life shall most certainly be spared. But do not I beg of thee extend this to four nights, two will be quite sufficient." Tui Namoliwai then promised that he and his heirs for ever, whether living in Fiji or Tonga should have this gift granted to them of being able to walk over red hot stones without being burnt.

"The fire-walking is now periodically performed at Beqa and after the ceremony the oven is filled with *dracæna* roots, then covered over with leaves and earth, and allowed to remain undisturbed for two nights, when the *dracæna* roots are found to be thoroughly cooked."

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### "THE MARITIUS MIRACLE."

"Mr. Andrew Lang, writing in the *Westminster Gazette* last year, says—The feat of fire-walking is performed yearly in the Mauritius. The walkers are natives of Southern India, who carry this rite also to Trinidad and the Straits Settlements. The process is religious, and is usually undertaken in fulfilment of a vow. The police do not permit women to take part in the function. A shallow trench of about fourteen yards in length is dug, and dry wood is piled on it to about four feet in height. This is kindled, and burns down to red embers. These are then raked smooth with long rakes, the heat being intense, so that the fire cannot be closely approached. A goat is then decapitated and carried round the pyre. A priest next enters, walks through the fire, and dances in the middle. He then stands by the edge, and watches the others who walked through. Several seemed under the influence of drugs or strong excitement. My informant, who saw the affair twice, thinks that the rite is in honour of Kali; but, in India, Draupadi is sometimes honoured. Details will be found in "The Fire Walk," in my "Modern Mythology." In Mauritius the walkers wear only waist-cloths. They seem to feel no discomfort. I trust to receive official information—this account is from a careful oral description."

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We also copy from a Madras paper and from *The Field*, the following interesting accounts of "Fire-walking" in India and Japan:—

### "'FIRE-WALKING' AT ST. THOMAS' MOUNT."

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#### "BY A BRAHMIN EYE-WITNESS."

"Within a few yards of the Railway Station at St. Thomas' Mount was performed, last evening, the most interesting ceremony of 'fire-walking,' in connection with the celebration of a festival in honour of the local goddess. Timely

announcement of this fact was given to the public, and this brought together many hundreds of spectators from villages in and around St. Thomas' Mount and suburbs of Madras. 'Fire-walking' has been observed as an annual festival at Allandur, near St. Thomas' Mount, for more than half a century and always in connection with the local temple of Draupati, the heroine of the *Mahabharata*. The immensely religious—or superstitious, as others may call it—mind of the Hindu has made gods of the heroes of the *Mahabharata* and given them a permanent place in the all-embracing Hindu Pantheon, and even to-day these heroes and heroines are worshipped in temples in several villages throughout Southern India.

"The *Mahabharata*, or the Great War, as is well-known, was an internecine war between the Kurus and the Pandavas, brought on by the unjust and cruel oppression of the latter by the former. The five Pandavas and their common wife Draupati suffered unmentionable cruelties and indignities at the hands of the Kurus and were driven out of their dominions and made to live as exiles in forests for a period of twelve years, with an additional year of exile *incognito*. In India from the earliest times the honour and chastity of a woman have always been considered absolutely sacred, and at the termination of the great war, Draupati, who had been subjected to the grossest insults by one of the Kurus, was required to establish her chastity to the satisfaction of her five husbands and an assembly of great men. And the divine Draupati, whose one strong armour of protection against danger throughout the great war had been her chastity, openly submitted herself to a trial by ordeal; and the form this trial took was walking through fire. Out of this ordeal Draupati came most successfully and established her innocence beyond all possibility of doubt. She went further, and gave additional proof—a proof the efficacy of which was to remain unquestioned for all time to come, in support of her character; that is, she proclaimed to the assembled audience that whoever, placing implicit faith in her powers, undertakes to walk over fire, will get rid of any maladies he may be subject to, and attain all objects of his desire.

"At Allandur temple Draupati is worshipped by the people, an annual festival being celebrated in her honour. The celebration of this festival, it is believed, secures to the villagers, their cattle and crops, and protection from dangers of all sorts. While in some villages this celebration is undertaken annually, in others, which cannot afford the means, it is done either at longer intervals, such as once in three, seven, ten or twelve years, or in times of serious outbreaks of epidemics such as small-pox, cholera or plague. At Allandur, however, the good folk put themselves to the trouble of an annual celebration. This festival commenced about eleven days ago, and for ten days special worship of the goddess was performed thrice a day; and in the temples the *Mahabharata* was recited in Tamil to hundreds of people gathered about the premises, by a professional *Pujari*, and every night portions of the *Mahabharata* were enacted in the primitive village fashion to several hundreds of interested spectators. These performances and recitals came to a close on Saturday night and the termination of the festival was celebrated by the 'fire-walking' ceremony. About fifty devotees took part in it, though nearly two thousand people were present to witness it.

"There is an incorrect impression in the minds of some that 'fire-walking' is done by professional people and that they bring about these exhibitions for the edification of interested or deluded spectators. This is not true, at any rate of fire-walking ceremonies performed in Southern India. In this part of the country anybody and everybody—with the exception of Pariahs and others occupying a similar status in Hindu society—takes part in it provided he has any vow to fulfil. A man who suffers from any chronic complaint makes a vow in the name of the goddess Draupati, that if he is cured of the complaint he will walk over fire on the

occasion of a festival like this. If the one who takes this sort of vow is poor, he will have to wait till such a celebration takes place; but if he is a man of means and can afford it, he brings about this festival at his own cost to discharge the vow he undertook. At Allandur, a day or two before the last day of the ten days' festival, the vow-taker, after bathing in a tank, goes to Draupati's temple dressed in saffron-coloured cloth and gets the *pujari* or the temple servant to tie a piece of saffron-coloured thread, with a bit of saffron attached to it, to his right hand (to the left hand if a woman) as a sign of the vow he undertakes. He sleeps in the temple at night, and is denied all access to the interior of his house. The devotee observes fast on the date of the fire-walking and early in the morning of that day, he goes to the temple, worships the goddess along with others who have taken similar vows, and then they go about to different tanks in the locality and bathe in all of them successively to secure perfect cleanness of body.

"Meanwhile, about midday the temple servants heap fuel on a permanent platform run up for the purpose of the festival on an open piece of ground near the Railway Station. In this instance the fuel was a ton of junglewood and two bandy loads of charcoal. The vow-takers returned from their bathing and set fire to the fuel heaped in the centre of the platform. An hour before the fire-walking these people assembled at a certain place near the place of the ceremony with their leader, the temple *pujari*. The latter, to satisfy himself that all is right with the devotees, performs three tests, the first of which consists in balancing a sword on its end on the rim of an earthen pot. In the second test the *pujari* puts a few pieces of burning charcoal in a towel dipped in saffron-coloured water, and the test of safety consists in the cloth not being affected by the fire. The third and the last test is that a few flowers and limes thrown in the lap of the idol a few days before should keep fresh till the last day. Unless and until the *Pujari* satisfies himself by these tests the fire-walking will not be sanctioned. A successful performance of the fire-walking, therefore, presupposes an assurance of protection on the part of the goddess to the devotees.

"The procession of the idol of the goddess Draupati, followed by the idols of Krishna and Arjuna, started from the temple a little after 6 p.m.—the *Rahukalum* or inauspicious hour, having come to a close then—and wended its way through the streets and across the railway line to the scene of the fire-walking ceremony, which was reached a few minutes before 7 p.m., and the idols were placed in front of the platform to the South. By this time the fire had been evenly spread over the middle of the platform to a depth of a few inches, and the space thus covered—about 20 feet by 20 feet—was ablaze with burning charcoal and embers. When worship had been offered to the idol, the temple *pujari*, decked in garlands and dressed in yellow cloth, walked over the fire in measured steps, and quite calmly. The other devotees then rushed in a body up on to the platform and walked over the glowing cinders to the other side, where they cooled their feet in a puddle of water. The relations of the performers were ready waiting on the other side to receive them. These covered them with new cloths and gave them something to drink if they desired it, and conducted them home. An interesting feature of yesterday's performance was that a boy of about eight years also walked over the fire, while a still smaller child was hurried over, hanging on the hand of its father. A few other performers, too, carried children across on their shoulders.

"I interviewed a few of those who took part in the ceremony as to whether they felt any pain in walking over the fire, or whether they protected their feet by rubbing it with any juice of plants, as asserted by people who find it difficult to believe the possibility of walking over fire without being burnt. My suggestion was received with resentment and considered profane. One young man questioned

in astonishment as to what greater protection could be needed than the protection of the goddess, in whose saving power he had the highest faith. He explained, however, for my information, that the majority of the performers at the time of the actual fire-walking are beside themselves with religious fervour and feel absolutely no burning sensation while crossing the fire; and all the after-effects amount but to a feeling similar to that caused by being pricked with a pin.\* In the fulness of their faith any mishap in the process is attributed by the devotees to their own frailties rather than to any want of any saving power in the goddess. They gave instances of accidents in past years to people who did not abide by all the rules necessary to be observed for a safe fulfilment of the vow. I am entirely satisfied that this fire-walking is no fraud perpetrated by professional people. In the first place, there can be absolutely no unworthy motive for so many people of different castes and families combining together for such a dangerous performance as this. Besides, people of all ages from eight to seventy and more, take part in it, a circumstance which makes a combination of the kind at all events improbable if not impossible. The unquestioning faith of their superstitious minds will not even entertain the remotest doubt as to their physical ability to walk over the fire unscathed. Besides, none of those who suggest that protective measures must have been previously adopted, and that with such protection it is possible to perform the fire-walking without danger to oneself, has till now succeeded in proving the possibility of the truth of his assertion. And an Englishman of a questioning frame of mind who came to witness the performance last evening, possibly with a view to solve the mystery, returned home more mystified than ever. Under religious faith extraordinary things are done by people in India; and we have read accounts of extraordinary self-torture done in religious enthusiasm. To a people among whom there are men who think nothing of cutting their tongues off and carrying them in a plate to be offered at the feet of an idol, and who till about fifty years ago saw nothing extraordinary in throwing a child under the wheel of the car of Juggannath, fire-walking must be but child's play. And that such performances should take place in the last year of the Nineteenth Century, within a stone's throw of a railway station, and at a military cantonment, where there are to be found many products of the wonderful discoveries of the age, will indeed be a matter for astonishment among those who are ignorant of the ways of India; and to those who know anything about India, this is but one more instance which goes to prove that India is a land of strange contradictions. The large crowd assembled at St Thomas' Mount dispersed about 8 p.m., and many of them carried home with them the holy ashes of the fire to be used as a charm to drive away devils and demons."

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### "WALKING ON FIRE IN JAPAN."

"How many people are there living who would like suddenly to walk with naked feet and legs, through, or rather on, a fire of glowing charcoal? Yet, that when blessed with the power of faith, it is possible for men, women, and children to do so with impunity, over a fire of six yards long by six feet wide, was clearly demonstrated in Tokio, Japan, on April 3th, 1899. The occasion was the festival of the

\* We call the attention of our readers to the fact that Colonel Gudgeon, who went through the fire-ceremony at Rarotonga, says (*POLYNESIAN JOURNAL*, vol. viii. p. 59) "I felt something resembling slight electric shocks, both at the time and afterwards, but that is all."—EDITORS.

god of the mountain Ontaki, and the scene of the wonderful performance a small Shinto temple in the Kanda quarter of the enormous city of Tokio. By the kindness of Yoshimura Masamoshi, the kwancho or high priest of the temple, a large number of European ladies and gentlemen were permitted to be present at this extraordinary performance. Every arrangement was made in the temple for the comfort of the visitors, beer, oranges, and tea being provided for those who cared to accept the hospitality of the high priest and his family; while chairs were provided on the matted floor of the temple overlooking the courtyard. That there was absolutely no deception as to the heat of the enormous fire was soon discovered by those who, in their anxiety to obtain a good view, retained their seats for over two hours at a distance of at least ten yards from those in the front row. Those seated nearest to the fire, indeed, literally scorched long before walking on fire began. For there were numerous and wonderful processions of priests and lay men. There were offerings to be made at the shrines to the gods, and long hymns to be recited; and, further, there were ablutions to be made with cold water before the worshippers could venture to walk over the glowing surface of the red-hot charcoal. This long-continued ceremonial was, after the interest excited in the weird chants, wonderful dresses, and gruesome sound of the so-called musical instruments had subsided, soon very fatiguing to those who were being roasted. The writer of these lines, however, warned by the kindly high priest, and his amiable wife and daughter that there would be long to wait, passed the time in conversation with them, and in visiting the temple, striving to learn and understand meanwhile the meaning of the whole religious ceremony and the object of the walking on the fire. He was accompanied by one other European gentleman, even allowed to witness the ablution ceremonies, which nobody else was permitted to see; they will be described presently. The wife and daughter were both charming little ladies, and most hospitable. The name of the latter was sufficiently poetical—Fujibayasi, that is, Row of Wisteria Flowers. Both of these ladies have themselves, so they informed us, frequently gone through the fiery ordeal; and the Row of Wisteria Flowers informed us that she had also, by the power of the gods, been able to sit for a long time in winter immersed in ice-cold water without feeling the cold in the least. She certainly did not look any the worse for it. On the contrary to judge by her blooming complexion, fire and water were, in her case, alike productive of nothing but the very best results.

"To show that they evidently anticipated that no harm would result from walking on the fire, they warmly pressed a half-Japanese young lady with us to go through the ordeal. As the young lady in question is very courageous, she would undoubtedly have tried had it not been for the inconvenience of her European clothing. Indeed, it was really the fear of having to walk with bare legs before a lot of Europeans which deterred her from making the attempt far more than the fear of the fire. We, being wholly European, were not asked to make the attempt. My idea of this is that, as they know the fire will not hurt, the priests would not like people who do not believe in their religion to be able to do it before a crowd of Japanese onlookers, whose sole idea is that it is the purifying ceremonies alone that gave immunity, or that without possessing the faith we should be burned. But the fire must be described. Upon arrival at the temple at 4.30 p.m. we saw a long blazing and smouldering heap of damp straw. Underneath this was a bed of lighted charcoal. By the time that the fire walking began the straw had been consumed, and, as it was now almost dark, the lurid glow upon the faces of the white-robed worshippers and the crowds of Japanese against the surrounding railing was most weird. The fire was, as already mentioned, 18ft or 19ft in length and 6ft in width, so there was a large surface of incandescent carbon upon which to make a promenade.

"The washing ceremonies, which I was, with my friend, allowed to superintend, consisted in the worshippers stripping themselves stark naked and squatting down upon the floor round some enormous tubs containing cold water. Now cold water to the Japanese is poison, although they will bathe contentedly by the hour together in water kept almost at boiling heat by a fire pipe running through the middle of their tub. The cold water was therefore calculated to damp their ardour; but it did not. Without a stitch of clothing they remained squatting on the cold slabs, and alternately pouring bucket after bucket of cold water on their heads, and offering up long prayers and chants with the most wonderful gestures of the arms and hands, all of which gestures had some symbolical meaning. A favourite position in which to hold the hands, both in these and in other prayers when they were clothed, was to join the clenched fists, but to leave the two index fingers open and touching each other. During the bathing the worshippers also swung their bodies about and became quite excited in the operation, much like an Egyptian dervish dancing. Even the little children had to undergo this tremendous dose of rubbing, and they submitted to it without a murmur. As all those who intended being purified could not find room at once, they had to take it in turns, the process being a long one. As soon as the first lot had finished, they clothed themselves in the single loose white garment and proceeded to the courtyard by the fire. Here some remained standing by one side of the fire, which being constantly fanned with huge fans, was hotter than ever. Then two of them each took a wand, attached to the end of which were shavings or strips of paper; a third took a flint and steel, and a fourth an offering of salt. They placed themselves one at each end, and one at each side of the fire. Much ceremonial and waving of wands were indulged in, and marching round the fire, each man in turn assuming the place occupied by the last. At all of the cardinal points the salt bearer threw salt on the ground by the edge of the fire. As he moved on to the next halting place, the flint and steel man struck many showers of sparks with his implements then marched off in turn to the next point. The salt-bearer now threw his salt into the fire itself. The salt, I learned, was an emblem of purification. At length suddenly, after first carefully stepping on some of the scattered grains one of the men deliberately walked through the fire from end to end. He took seven paces, the seventh pace landing him just clear of the fire at the other end. He did not seem to suffer from the fire in any way, and shortly after he walked through it again. Others now, but not the first men only, followed his example. Some of the old men hurried a little; but most of them, old or young, were very deliberate, stamping down each foot hard into the red hot charcoal at every step. Old women, many young women, and one or two little children, now began to follow, walking through the fire from end to end. Many of the women walked through carrying their babies on their backs. One very tiny child there was a boy, who stood for some time crying on the edge of the fire, fearing the ordeal. One of the men spoke kindly to him, and walked through in front of him. Presently the little fellow plucked up his courage and walked straight through too. It was a most extraordinary sight. He could not have been more than six or seven years old. And not one of all these was hurt in the least. I examined their feet afterwards; they were quite soft, and not a trace of fire upon them. I forgot to mention that before the people walked through the fiery furnace the centre of it, where they walked, was beaten flat with long poles. They therefore had a level surface to walk on, and as their feet did not sink in, they did not get the sides burned.

"This fire-walking is a very unusual thing in Japan. There were present at its performance some Europeans who had been twenty-five years in the country and had not only never seen it before, but never even heard of it. Many of the Japanese

themselves also living in Tokio had never heard of it before, even Japanese gentlemen in a high position. In spite of much questioning it was difficult to understand its meaning, but it appears that those who walk through the fire expect to obtain certain indulgences for themselves and their relations. The Shinto high priest explained to us that it was all owing to the power of the god of the mountain Ontaki that his worshippers were not burned. The god, he said was good—the fire was bad. The good god was able to overcome the power of the bad fire. “This proves that there is a god,” said he in conclusion, but I must confess that I could not follow his reasoning. What is certain is that the people were not hurt in the least, and the whole exhibition was one of the most wonderful sights ever witnessed by Europeans in Japan. Needless to say no one can explain how it was done, although many theories have been propounded.”—ANDREW HAGGARD, in *The Field*.





## NOTES AND QUERIES.

[25] Work of the old Stone Axe.

"SURVEY OFFICE, BLENHEIM,  
"July 17th, 1899."

"TO THE EDITORS,

"In No. 30 of the *Polynesian Journal*, Notes and Queries No. 123, it is stated that, "The tree was originally chopped at, say, half a man's height from the ground, whilst the marks are now 50 feet above, &c.," and the inference is drawn that the *growth of the tree* carried the marks 50 feet higher up the tree than the place where they were made at first. I do not pretend to know much about the growth of a tree, but I do not think it would cause any marks made on its trunk to travel upwards for a distance of one inch much less 50 feet. This reminds me that when one of the early Otago settlers made a wire fence by stapling the wires on to a row of young gums, his neighbours prophesied that the growth of the trees would soon widen the spaces between the wires, and render them useless for a fence, though they might come in handy for clothes-lines! But these prophesies never came true, as the distance between the wires never varied in any way so far as ordinary observation could notice. I do not know whether any careful experiments have ever been made regarding this matter, but Mr. Kensington could easily do so, as I think you once told me that a blue gum in your garden grew 66 feet in six years. So two or three years' observations on a young gum tree would soon show whether marks made on the bark or on the wood travelled upwards or not.

I remain, yours truly,

C. W. ADAMS.

P.S.—I have just heard of a live gum tree at Altiwarwak, in the Awatere, which has been used as a gate-post for the last thirty years, and the gate still hangs at the same distance from the ground.—C. W. A.

Subsequent investigations made by myself show clearly that Mr. Adams is quite right in his contention as to the marking remaining very much in original position as far as upward growth is concerned. It therefore demonstrates that the Maori in question must have climbed the tree (as you yourself suggested) and cut into it with a stone axe. The chopping with a blunt stone instrument was undoubted, as pieces were cut out by some of the party as evidence. Well, the Maori must have climbed the tree, either by using an adjoining tree or, as they often did, building his ladder as he went up, and marked the tree for the purpose of making a canoe, evidently climbing and marking to be sure that he had his length, because ten "kumi," i.e., ten times 6 feet, was the ordinary length of a canoe. Now, say that eighty years ago was about the time the last stone axe was ordinarily used by Northern Maoris, this might possibly give age of tree (marking being 1 foot 6 inches from outside bark) at 160 to 200 years, but this latter is only a guess, unless the concentric rings were counted, which are about half an inch or less apart.—W. C. KENSINGTON.

[126] Haraiti.

In the last issue of the *Polynesian Journal*, June, 1899, vol. viii., p. 135, Dr. C. M. Hyde asks for information concerning "the peak of high Haraiti," mentioned in the Sacred Books of the East. Will you kindly allow me, a devout student of the Zend Avesta, to supply a short answer.

Haraiti (if alluded to at all) is only mentioned once in the whole of the Vendidad, and that is in the description of the lands which Ahura Mazda (the Supreme Being) created. It is in Fargard I., 13. "The tenth of the good lands which I, Ahura Mazda, created, was the beautiful Harahvaiti. Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the burying of the dead." It appears probable to me that this form of the word is the original of Haraiti, if so, we can at once place the locality, for Harahvaiti is the modern Harut. I only mention this as a supposition.

But though the Vendidad has no further remark on this, the Yasts (hymns of metrical forms of worship) make mention of Haraiti several times. In the hymn to Mithra, the Sun, (Mihir Yast xii., 50) it says, "For whom the Maker, Ahura Mazda, has built up a dwelling on the Hara Berezaiti, the bright mountain around which the many stars revolve, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daevas, and the clouds cannot reach up unto the Haraiti Bareza." A note explains that the Haraiti Bareza is the same as Hara Berezaiti. In the Mihir Yast xxiii., 88, we find, "To whom the enlivening, healing, fair, lordly Haoma offered up a sacrifice on the highest of the heights, on the Haraiti Bareza, he the undefiled to one undefiled, &c." There are two allusions in the Rashn Yast (to the Genius of Truth) one to Hara Berezaiti in xvi. 23, and the other to "the Taera of the heights Haraiti," in xviii., 25, both alluding to it as a high peak around which sun, moon, and stars revolve. Taking all these quotations into consideration we must undoubtedly refer Hara Berezaiti, or Haraiti, to the Hara mentioned in the Gos Yast (the hymn to the Holy Cow), where i., 3, mentions "the Hara, the beautiful heights made by Mazda," and to the Hara in the Mihir Yast iv., 13. "Who first of the heavenly gods reaches over the Hara, before the undying swift-horsed sun; who foremost in a golden array takes hold of the beautiful summits, and from thence looks over the abode of the Aryans with a beneficent eye." Now the Hara spoken of in these last two quotations, is Mount Alborz. If Dr. Hyde thinks that this locality is not far from the original Hawaiki of the Maoris, I for many reasons (too long to state here) agree with him.

Etymologically I do not think that Haraiti has anything to do with Hawaiki or Hawaiki, but we must not forget that in Polynesian tradition Hawaiki was the first land that rose above the waters.

"Great mountain ridges, ridges of Havaii,  
Great mountain ridges, ridges of Matahou."

As the Marquesan hymn (Fornander, vol. i., App.) has it. Compare this with the verse in the Zamyad Yast (Hymn to the Genius of the Earth), i., 1: "The first mountain that rose up out of the earth, O Spitama Zarathustra! was the Haraiti Bareza. That mountain stretches all along the shores of the land washed by waters towards the East." These waters are, of course, the Caspian Sea, for the Alborz range (a contraction of Hara-berezaiti) is in Mazandaran, south of the Caspian Sea.—ED. TREGGAR.



## TRANSACTIONS AND PROCEEDINGS.

### POLYNESIAN SOCIETY.

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A MEETING of the Council was held at Government Buildings, Wellington, on the 5th September, 1899.

The following new Members were elected :

296 George Leslie, Government Insurance Department, Wellington

297 John King, Gisborne

The following papers were received :

199 Tai-hauauru. Rev. T. G. Hammond

200 Wars of Northern Tribes against Southern. S. Percy Smith

The following books, pamphlets, &c., were received :

873 *International Directory of Booksellers.* 1899

874 *Letters from Victorian Pioneers.* From Public Library, Melbourne

875-6-7 *Revue de l'École d'Anthropologie, Paris.* March, June, July, 1899

878 *Archivio per L'Anthropologia.* Firenze

879-80 *The Atoll of Funifuti.* Parts 8 and 9. Australian Museum

881 *Records of the Australian Museum.* Vol. iii, 5

882-3 *Comptes Rendus, Société de Géographie de Paris.* April, May, 1899

884 *Bulletin de la Société de Géographie de Paris.* Tome xx., 2

885 *Notulen van de Algemeene en Directie-Vergaderingen.* Deel xxxvii, Af. 1

886 *Tidschrift voor Indische Taal-, Land-, en Volkenkunde.* Deel xli., Af. 1

887 *Year Book and Record.* Royal Geographical Society, London. 1899

888-9-90 *The Geographical Journal.* April, June, July, 1899

891-2-3 *Journal of the Royal Colonial Institute.* April, June.

894 *Proceedings and Transactions Queensland Branch Royal Geographical Society.* Vol. xiii

- 895-6 *The Queen's Quarterly*. April, July, 1899  
897 *Samoa*. Von Benedikt Friedlander  
898 *Nochmals der Palolo*. Von Benedikt Friedlander  
899 *Notizen über Samoa*. Von Benedikt Friedlander  
900 *Fauna Hawaïensis*. Vol. i, part 1  
901 *Report Australian Museum*. 1899  
902-3-4-5-6 *Annales de la Faculté des Sciences de Marseilles*. Tome  
ix, 1, 2, 3, 4, 5  
907 *Ioi Karanga*. June 24th to August 5th, 1899  
908 *Annales de l'Institut Colonial de Marseilles*. 1898  
909-10 *Na Mata*. Fiji. July and August, 1899  
911 *O le Sulu Samoa*. July, 1899  
912-3-4-5 *The Science of Man*. April to July, 1899  
916 *Negritos*. By A. B. Meyer
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# WARS OF THE NORTHERN AGAINST THE SOUTHERN TRIBES OF NEW ZEALAND IN THE NINETEENTH CENTURY.

BY S. PERCY SMITH.

## PART II.

### EARLY NORTHERN EXPEDITIONS TO THE SOUTH.

IN the first part of this paper (see this "Journal," vol. viii, p. 141) a sketch of the doings of the Ngati-Whatua and Nga-Puhi tribes during the early years of the nineteenth century was given, and brought down to 1813. But it will now be necessary to go back for a few years to notice some events that had a great influence on the latter of the two tribes, indeed, on all New Zealand in the end, but Nga-Puhi was the first affected. This was because the Bay of Islands presented a safe harbour for the vessels of the whaling fleet, where they could secure abundant refreshments in the shape of *kumaras*, *taros*, potatoes and pigs.

First, it will be necessary to call attention to an event that occurred outside New Zealand altogether, but the consequences of which were very momentuous to the Maoris.

In the year 1806, the "Venus" brig was taken at Port Dalrymple in Van Dieman's Land, by convicts. They brought her to New Zealand, where, at the North Cape, they took away two women. Calling at the Bay of Islands, they took some more women away, one of whom was a sister of Te Morenga's,\* and another a relative of

\*Te Morenga was Marsden's great friend. He belonged to the Uri-Kapana hapu of Tai-a-mai, some 15 miles west of the Bay of Islands.

Hougi's. At Whangarei, again they took two women away, one of whom was a neice of Te Morenga's. We shall see later on what these abductions led to. From Whangarei the brig went up the Hauraki Gulf, and whilst there her crew captured several people, and amongst them the principal chief of Ngati-Paoa—Te Haupa. As the vessel put to sea she was followed by a canoe, and Te Haupa, watching his opportunity, jumped overboard, where he was picked up by the crew of the canoe, and thus escaped to obtain some *utu* for the unfortunates taken away by the brig. Most of these people were landed at or near the East Cape, where, after a time, Ngati-Porou killed and ate them. Te Morenga's neice, whose name was, I believe, Tawaputa, was killed at Tauranga by Te Waru, of the Ngai-Te-Rangirua tribe. This death also, as we shall see, led to some momentous results. Unfortunately for the ends of justice, the originators of all this villainy escaped punishment—at anyrate, at the hands of the Maoris.

In 1809 the "Boyd" was taken at Whangaroa by Te Puhi, Taraia (George) and others of the Ngati-Pou tribe.

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#### 1810.

The probable date of the second great epidemic amongst the Maoris. This date seems probable from the following:—In the "Missionary Register," for 1817, page 71, is given a brief account of the life of a Nga-Puhi Maori named Maui, edited by the Rev Basil Woodd, and written by Maui himself, who could both speak and write English well. Maui was born about 1796, and was a relative of Taraia, of Kororareka. About 1806 a native visited New South Wales, and on his return related the wonders he had seen, which so fired Maui's ambition that he took the first opportunity of making a voyage to see other lands. This he managed soon after, when two whalers arrived at the Bay. In one of these Maui embarked. This was the last time Maui saw his parents, for shortly after a fatal epidemic was brought from a distant part of the island, and great numbers of the Maoris perished, amongst them Maui's parents. From the Bay the vessels went to Norfolk Island, where Maui was taken in charge by a Mr. Drummond, who gave him a year at school. Shortly after this, Mr. Drummond and family removed to Port Jackson, taking Maui with them. This was in February, 1812. Maui was afterwards with the Rev. S. Marsden, where he met Mr. Kendall (who reached Sydney 31st May, 1813). Maui came to New Zealand with Marsden in November, 1814, and remained for a time at his home, Kawakawa, but subsequently left in the whaler "Jefferson," and arrived in England in May, 1816. He died there 28th December, 1816. Calculating back from February, 1812, the date of this epidemic

ould be about 1810. This was not, however, the great epidemic known as "Te-upoko-o-te-rewharewha," which occurred earlier—it is said in 1790. One of the Nga-Puhi accounts of their expedition to the South, under Patu-one and Tuwhare, says that they learnt from their prisoners that they were attacked by the epidemic at the same time that the ship of Rongo-tute was wrecked at Wairarapa, when they killed and ate the crew.

The mystery which surrounds this ship, commanded, as the native traditions say, by Rongo-tute, has never been cleared up. There is more than one tradition about it, the main facts of which are—that the vessel was wrecked, and all the crew killed and eaten. The locality of this catastrophe is sometimes given as Queen Charlotte Sound, at the north end of the Middle Island, sometimes at Palliser Bay, Wairarapa. The following quotation from the voyage of the "Coquille," vol. iv., p. 64, may perhaps throw some light on the story:—"It is said that a Scotch gentleman, who was inflamed with the idea of civilising the New Zealanders, embarked in 1782, with sixty people, and all kinds of indispensable articles for cultivating the soil; his project being to establish himself on the banks of the River Thames, or in Mercury Bay, and to teach the natives the art of cultivation, but no news has ever been heard of him since he sailed." This was written in 1825.

I know not on what authority the date of the great epidemic is fixed at 1790; but it seems to me it might be any date within ten years of that time, and quite possibly as early as 1782 or 1783.

#### THE FIRST NORTHERN EXPEDITIONS TO THE SOUTH.

So far as can be learnt from the native histories, it was not until about the commencement of the nineteenth century that the tribes living north of the isthmus of Auckland began to extend their warlike enterprises to the southern parts of the island. As already pointed out, the advent of the Pakeha—though not for some time yet to materially influence the character of these expeditions by the introduction of new arms—seems to have given a great impulse to the feeling of unrest which set in about that time. The immediate causes of many of the great expeditions we shall have to refer to are now lost in the darkness of the past. With regard to those which followed the west coast of the North Island, a desire to exchange the weapons of the north for the fine mats of Taranaki is alleged to be one of these causes. The mere desire of man-slaying was another. But even in this, the Maoris generally sought some *take*, some cause, which would justify their conduct. Hence we find it stated in the

Maori narrative of a Nga-Puhi expedition to Taranaki prior to that of Tuwhare and Patu-one in 1819-20, that being in sore straits on one occasion, surrounded by their foes of Taranaki, a council of the northern chiefs was held to consider what *take* they had, to engender a feeling of justification for the coming battle. What the conclusion came to by the council was, we are left in doubt, but the handful of men engaged in that combat felt themselves so strengthened, that they set to joyously, and defeated their enemies with considerable slaughter. That such a council was held is proof that the old Maori had some sort of belief in the strength of a just cause.

The earliest record of any of these northern expeditions along the West Coast—I exclude those from Waikato or adjacent parts—that I am aware of, relates to two Ngati-Whatua raids on Taranaki, under the leadership of their great warrior, Muru-paenga, already referred to as their leader in the battle of Moremo-nui. From knowing the age of Muru-paenga in 1820, when Marsden met him, and from other circumstances, I am inclined to place these events between 1810 and 1815. Beyond the mere fact of there having been such expeditions we know little. Paora Kawharu of Ngati-Whatua cannot tell me any detail, but knows that Muru-paenga did make such expeditions. Our fellow member, Mr. W. H. Skinner, has been able to rescue from oblivion a little of the detail, which it is hoped may appear later on.

The next expedition from the north to the west coast of which a slight notice can be given, was that of Nga-Puhi under Tau-kawau. This party fought its way through the country of Te Ati-Awa and Taranaki as far as Puara-te-rangi, a *pa* situated inland of Pūnehu, not far from the present town of Manaia. Here the Nga-Puhi host suffered a defeat, and lost their chief Tau-kawau, who was killed by Tamaroa. The latter carried a weapon called a *pou-uhenua*, made of hard *maire* wood; with this, by a well-directed blow, he broke both Tau-kawau's legs, after which he was easily despatched. Prior to this Tau-kawau had killed the Taranaki chief Mokowera, whom he shot. This shows that firearms were at that time in possession of Nga-Puhi. My informant—Tutange Waionui, of Nga-Rauru—states this event occurred one or two years before Tu-whare's expedition; it would, therefore, be about 1816 or 1817. The Nga-Puhi *tau* returned home from Pūnehu. In the Maori account of the Tu-whare—Patu-one expedition there are references to a previous one, in which Pangari, of Hokianga, took part. This was probably Tau-kawau's *ope*. Some account of the expedition of Tu-whare and Patu-one will be given on a subsequent page.

The *tangi* for Mokowera will be found in "Nga Moteatea," p. 383, in which it is said that he was killed by Rewa, a well-known Nga-Puhi chief. It is as follows:

Taku hou kotuku !  
 Ka whati i te ra,  
 Moenga rangatira  
 Ki runga o Puara-te-rangi,  
 'A kai atu au,  
 I te tangata toro,  
 Ara taku kai, ko Rewa,  
 Nana koe, E hoa !  
 I mate ai.  
 Ka kai Tu,  
 Ka kai Rangi  
 Ka kai Uenuku, e—i.

Alas, my heron plume !  
 That perished on the day,  
 At the fatal sleep of chiefs  
 Above at Puara-te-rangi,  
 Would that I could take revenge,  
 On the people from afar,  
 Rewa should be my food,  
 Through whom, O Friend !  
 Thou died.  
 The war-god Tu should feast,  
 The Heavens should consume,  
 And also Uenuku—

Uenuku was one of the great man-consuming, or war-gods of *aranaki*, by some member of which tribe was this lament composed.

Of the northern expeditions by the east coast, several will have to be referred to at greater length shortly, but I put together here a few notices that I have been able to abstract from the "Missionary register," and from Maori sources, which go to show that during the early years of the nineteenth century such expeditions were very common, and sometimes conducted on a considerable scale.

Korokoro, the well-known chief of *Paroa*, Bay of Islands, who resided with Marsden at *Paramatta* for some time in 1814, told the latter that he had been engaged in several lengthy voyages along the east coast, and in one of which he went as far as the South Cape, where they found the weather very cold with much hail and snow. They were away four months, and trading was the object. This must be the south end of the North Island, not of the South Island, for I believe *Nga-Puhi* never crossed Cook's Straits.

In March, 1815, Marsden, on his return from his first visit to New Zealand, called in at the North Cape, where he found a Tahitian named *Jem*, who had lived with him at *Paramatta* some years previously, and who could talk English very well. *Jem* mentioned to Marsden that during the five years previous to that time he had accompanied four different expeditions to make war on the people of the East Cape,\* each consisting of about 1000 men. The people whom they were living with were the *Aupouri* tribe, and these expeditions must have occurred between 1810 and 1815.

When Mr. Kendall was at the Bay on his first visit in 1814—to ascertain the possibility of establishing a mission amongst the Maoris, for which purpose he had been sent by the Rev. Samuel Marsden—he mentions that on July 17th, 1814, he witnessed the return of two of *Tui's* brothers (and consequently brothers of *Korokoro*) from a "distant part" of New Zealand, where they had been on a trading voyage.

\*It is necessary to say, that in the old Missionary records, the East Cape seems to include any place south of Mercury Bay.

In July, 1815, on his first visit, Marsden, whilst anchored in the brig "Active" off Whakatiwai, Hauraki Gulf, saw a number of canoes together with a great many people camped near there, and, on enquiry, he ascertained that this was an expedition on its way to the East Cape to make war against the people there, and that it was composed of people from the west coast, who had hauled their canoes overland to the Gulf. Marsden was anxious to visit a people who were capable of undertaking such an enterprise, but on the advice of Te Morenga refrained from doing so. Probably these were some of the Manukau or lower Waikato people, or, indeed, they may have been Ngati-Whatua, for they sometimes dragged their canoes overland from the head of the Kumeu Stream into the Wai-te-mata in former days. I do not know of any Ngati-Whatua expedition to the east coast at that date however, unless it may be one which will be referred to later on, when that tribe and others took Te Roto-a-Tara pa in Hawke's Bay. On the 10th May, 1815, Mr. Kendall records the fact that he was visited by Te Puhi and Tara, of Whangaroa (both had been concerned in the taking of the "Boyd" in 1809). They had just returned from a five months' cruise along the east coast, making war with the people, and there were a number of their tribe, Ngati-Pou, with them then on their return to Whangaroa. Tara (George) said they had killed many of their enemies, but brought back no heads. Hongi and his brother, Kaingaroa, met the *ope* as it returned. Hine-mati-oro is mentioned by Kendall as a great "Queen" living on the East Coast at that time. So far as I am aware none of the Maori accounts of these expeditions have been preserved.

Nearly the whole, if not all, of these northern expeditions along the east coast went by water, and it was customary for quite a considerable number of canoes to take part in them. This arose from the fact that the sea on the east coast of New Zealand in the summer months was generally calm. It is called on that account Te Tai-tama-wahine. From the North Cape to the East Cape there are also numbers of harbours in which the fleets could lie in safety and sheltered landing places also. It was not the custom to travel by night, though sometimes done, and all cooking had to be performed ashore, for the war canoes were much too *tapu* ever to carry cooked food in them, or, indeed, sometimes even to carry food at all. For this purpose there were canoes which acted as tenders to the others often paddled by the women, who frequently accompanied their relations on these expeditions.

†Hine-mati-oro was a very high chieftainess of the Aitanga-a-Hauiti tribe whose headquarters was Tologa Bay.

The war-canoe of old was a fine sea-going vessel, and notwithstanding its great length in proportion to breadth, could stand very heavy seas. They were sometimes double, fastened together with cross ties, but these were rare, though Captain Cook mentions them, and it is known that the Ngai-Tahu people of the South Island used them in their war expeditions as late as 1830. They were called *taurua*, *unua*, or *unuku*. Such were some of the canoes in which the ancestors of the Maoris crossed the seas from Hawaiki, the "Arawa" being specially mentioned as a *Taurua*. The Rev. T. G. Hammond tells me that the "Aotea" canoe, in which came the ancestors of the Aotea and other Cook Straits tribes, was a *Waka-ama*, or canoe with an outrigger. Excepting the "Toki-a-tapiri" canoe, now in the Auckland Museum, there is probably not another specimen of the *Waka-taua*, or war-canoe, left in the country, and even that is not a first-class one; it is wanting in the handsomely carved *rapa*, or stern-post. These vessels averaged from 50 to 100 feet in length, with a breadth of from four to eight feet, and many would carry a hundred paddlers.

Hoani Nahe describes as follows some of the Ngati-Maru war-canoes of the early years of the nineteenth century:—"It was Ngati-aoa and Ngati-Whanaunga who supplied the *Waka-taua nunui*, great war-canoes, that enabled Waikato to escape in the night" (after the battle of Tiko-rauroha); "their names were 'Otuiti,' 'Okunui,' and 'Whenua-roa.' These canoes were very much larger than any I ever saw. 'Okunui' and 'Otuiti' would hold five ranks of men abreast, eight from the bows to the stern; a row of men on each side would paddle, whilst three others sat in the middle ready to take the places of those who became tired. 'Whenua-roa' was not so large; only three men could sit abreast on the seats."

A canoe was seen at the Thames some 30-40 years ago lying in the forest—never having been finished—which measured 110 feet in length, and this was the hull only, without the projecting stem and stern pieces, which in such case would not be less than 15 feet long each.

The old war-canoe was a very beautiful object. Painted red and black, with elegantly-carved head and stern pieces, the bows adorned with gracefully projecting curved rods (*puhi*), ornamented with tufts of white albatross feathers, and with white feathers every few feet along the battens which covered the joint where the solid hull was built up by the top boards. They were very fast, and could, in favourable weather, travel 10 miles an hour under the rhythmical dip over a hundred paddlers. They sailed too, but not very near the land. The sails were triangular in shape with the apex downwards; two were generally carried. The *rapa*, or stern-post, stood up often

over 15 feet in height, and was beautifully carved in delicate spirals besides being adorned with albatross feathers. When one thinks of the enormous labour connected with the building of one of these beautiful vessels—from the first cutting down of the majestic pine with stone axes, the subsequent hollowing out and trimming into shape, the dragging out of the forest to the water, and final carving and adornment of the whole, its numerous beautifully-made paddles—often carved—carved bailers, and other appurtenances, one cannot but have a high opinion of the industry and taste of a people who could turn out so handsome an object.

I have seen a modern and small fleet of canoes, about eight or ten in number (besides ten or twelve boats), coming down the Waioeroa river, Kaipara, and a pretty sight it was; but, still, as nothing compared to the fleets of old often consisting of from 50 to 60 large war-canoes, such as frequently left the Bay in the early years of the nineteenth century bound on warlike enterprises to both north and south.

It was by the aid of these vessels that Nga-Puhi spread terror and desolation right down the east coast to Te Whanga-nui-a-Tara or Port Nicholson; they never could have done the same if their expedition had been made overland, although the great northern expedition by the west coast under Patu-one and Tuwhare, was made without canoes for most of the way. Travelling without other roads than foot-tracks was too slow.

To each canoe there was one or more fuglemen—*Kai-tuki*—whose duty it was by song and action to give time to the paddlers. They stood up on the bars which served for seats, or on the long fore and aft beam which ran from stem to stern amidships, and there flourished their weapons, accompanying this by one of their canoe songs, of which there are several still preserved. The chiefs sat in the stern and sometimes used the powerful steering-paddle, or *urunga*. Running fore and aft was a hurdle-like arrangement of stout *manuka* poles which served as a deck, on which the paddlers placed their feet, or knelt on, which also served to keep the cargo out of the hold, or *riu*, in which there was always more or less water. In one or two places there was a break in this deck, where the scoop-like bailers, or *tihuru*, could be used.

The war-canoes were very *tapu*; every step in their construction was accompanied by incantations or prayers said by the priests, part of whose special functions it was to act as naval architects, and direct the whole proceedings, from the cutting down of the tree to the last finishing adornment of the vessel. In former times, in the first launching of a canoe, the skids were the living bodies of slaves. When not in use, the canoes were kept in sheds, or *wharau*, purposely made

and situated near the water. In "Captain Cook's Voyages" will be found a very accurate drawing of one of these old *waka-tau*, or war-  
canoes, and beautiful drawings in great detail in Mr. A. Hamilton's  
"Maori Art," published by the Governors of the "New Zealand  
Institute."

1814.

This history has now been brought down to a point where dates  
can be given of the events to follow with tolerable certainty. This is  
due to the fact that the year 1814 witnessed the first arrival of a class  
of men possessed of education, who became residents in the country,  
and who recorded the various events as they witnessed them. The  
Rev. Samuel Marsden, the principal chaplain of New South Wales,  
had for some years past been in the habit of sheltering various  
members of the Maori race who found their way to Port Jackson, and  
these men, whilst at his residence at Paramatta, had imbued him with  
the strong wish both to civilise and Christianise their fellow country-  
men. I am not writing the life of Marsden, and, therefore, shall say  
little of his objects, but as the search for dates and other information  
has lead me to study closely his journals, I may say, that the more I  
read of his doings the more impressed have I become with the noble-  
ness of his efforts, and the wonderful success of his dealing with  
the Maoris.

As the works in which Marsden's doings are recorded are very scarce  
in this Colony, I shall not hesitate to copy a good many dates of events  
and other extracts which will prove of use perhaps outside the immediate  
object of this history. The two works in which the early years of the  
New Zealand Mission are most fully described are:—"The Missionary  
Record" and "The Missionary Register," both of which are full of  
exceedingly interesting matter relating to the history of this Colony  
from 1814 onwards.\*

The good intentions of Mr. Marsden towards the Maoris took  
practical shape in 1814, when he purchased the brig "Active" to  
keep up communication with those he proposed to send to New  
Zealand in order to establish the mission. It was deemed advisable to  
send the vessel to the Bay of Islands first, to ascertain what chances  
of success there were for the proposal. The Governor of New South  
Wales would not allow Mr. Marsden to leave, hence he sent the vessel  
away under the command of Captain Dillon, to convey Messrs  
Kendall and Hall to the Bay of Islands to make enquiries.

\*I am sincerely grateful to Dr. T. M. Hocken, F.L.S., of Dunedin, for a loan  
of the latter work. So far as I know there are very few copies in the Colony—  
hence the value of Dr. Hocken's copy, and his great kindness in lending it. Some  
of my references were obtained from Dumont D'Urville's extracts from the  
"Register" published in the third volume of the "Voyage autour du Monde,"  
whilst for later years I am indebted to our fellow-member, Mr. C. A. Ewen.

The "Active" anchored off Rangihoua in the Bay on the 10th June, 1814, having on board, besides the Missionaries, "a very fine young chief, about 17 years old, who has been living some time with Mr. Kendall." This was Tui, or Tommy Tui, or Tupaea, of whom we shall hear more than once later on. He was a younger brother of the celebrated Nga-Puhi chief Korokoro, whose residence was at Paroa, on the south side of the Bay. Mr. Kendall soon got into friendly relations with many of the well-known chiefs of Nga-Puhi, amongst whom were Kowheetee (Kawiti), Duatarra (Ruatarā, whose adventures have been written by Marsden), and who, Mr. Kendall says, was chief of 400 fighting men; Way (? Te Whe) had 200 fighting men; Kaingaroa, Hongi's elder brother, 300 warriors, and Hongi, 600 warriors. On the 15th June, Kendall visited Tara, the chief of Kororareka, then about 70 years old. On the 17th June he met Whettohee (Whe-toi, also named Pomare), and Hauraki, a chief of the Kerikeri, afterwards better known as Te-Wera. On the 3rd July, Hongi, Whetoi, Kaitara and Tupe visited the ship; Tautoro died the same day.

On the 25th July, everything having gone smoothly and all promising well for the establishment of the mission, Kendall sailed for Sydney, taking with him the chiefs Hongi, Ruatarā, Korokoro, Tenhahnah (which I take to be intended for Te Nganga, or, perhaps Te Nana, mentioned later on), Punahou and Ripiro—Hongi's son, then about 15 years old. They arrived at Sydney 22nd August, 1814.

The voyage having been successful, Marsden decided to establish the mission at once, and with that object he left Sydney in the "Active," Captain Hansen, with Messrs Kendall, Hall, and Hongi, Ruatarā, Korokoro, Tui, Maui† and Te Nganga on the 19th November, 1814. They were at the North Cape on December 15th, and anchored off Rangihoua on the 23rd December, and Marsden preached the first sermon ever heard in New Zealand on Christmas Day, surrounded by hundreds of Maori warriors.

From Rangihoua, Marsden visited Waimate, where Hongi lived, and he passed the night in a strongly-fortified *pa*, which I believe to be Pukenui, near there, but long since deserted. Marsden says it contained about 200 houses, and was situated on top of an almost inaccessible hill surrounded by three deep trenches and three rows of pallasades. Tareha was seen on the road.

#### 1815.

On his return, he started from the Bay on the 9th January, 1815, for the Thames, in the "Active," taking with him Ruatarā, Korokoro, Te Rangi and Tui (Korokoro's brothers), Te Morenga ("a chief of Hikurangi, 20 miles west of Rangihoua"); Taua, son of Te

†See Maui's life, "Missionary Register," 1817, p. 71, by Rev. Basil Woodd.

hi (who had been shot by the whalers a few years previously for his supposed implication in the "Boyd" affair); Widoua (Wairua), a nephew of Hongi's; Tooree Oganna (Turi-a-kuna?), nephew of Te hi, a son of Moka of Hokianga; Hinaki, a son of Waraki of Waitangi; and some others, all fully armed.

January 16th.—The "Active" anchored off a village in the Hauraki Gulf, which, from description, must have been Whakatiwai, and where they found the celebrated Ngati-Paoa chief Te Haupa, who has already been mentioned. Marsden says, "He was a man of great power, one of the strongest and best made men I ever saw." After attempting to get into the Thames River, which they were prevented from doing by bad weather, they, on the 17th, again anchored off another village on the west side of the Gulf, which, from the description, must have been at Orere. They were visited by Pithi (? Paetae, Pitai), a nephew of Te Haupa's, "a stout, handsome man in the prime of life," and well known to Te Morenga. On going ashore they were told that all the men were away on a war expedition, and none but old men, women, and some prisoners were there to receive them. They visited Te Haupa's fortified *pa*, situated on a hill about a mile from the landing. Here, again, there were no men, but Te Haupa's wife received them; she is described as a fine, tall woman. Mr. Nicholas, who was with Marsden, gives a full description of this *pa*, which, I believe, is at Orere. At Pithi's village, Marsden says he saw "some of the finest men and woman he had seen in New Zealand." These would be some of the Ngati-Paoa tribe.

January 19th.—The brig called in at Whangarei, where the natives told them only one vessel, "The Venus" (in 1806), had ever been before. On the 20th January they visited Kereru, and saw Pohanga, who went to England with Dr. Savage in 1805. This was Pataua, a little north of Whangarei, judging from the description. Kereru was a well-known chief of the Parawhau tribe. They got back to Rangihoua, Bay of Islands, on the 21st, and after visiting Whiwhia at Waikare, Marsden left for Sydney on the 26th February, having left Messrs Kendall and Hall and their families at Rangihoua. He took back with him Te Morenga and Tupe, a brother of the old chief Tara.

#### FROM MR. KENDALL'S JOURNAL, 1815.

On March, 31st, 1815, Kendall notes the return from the Thames. It is necessary to observe that all places south of Cape Rodney were included in the name Thames in early days) of a canoe, the crew of which had killed and eaten three men, and brought back a woman and five girls prisoners. The heads were exhibited in the usual manner.

On April the 19th they were visited by Taparee (Te Pari) Tamounga (Te Maunga), and Kullokullo (Karokaro ?) with fourteen canoes manned by between 300 and 400 men, who came from Whangaroa. It was Te Pari who saved the women at the taking of the "Boyd" in 1809. One of these canoes was 87 feet long, and manned by 67 men. This visit of the Whangaroa people to the Bay had been rendered possible through Marsden's efforts. When he arrived on the coast on December 14th, 1814, he found Tara, Te Pahi and other chiefs of Whangaroa together with a large number of men assembled near Takou, opposite the Cavalles Islands. They had been at war with the tribes of the Bay for some years, and this war arose through the death of Te Pahi by the whalers, who, mistaken by the similarity between his name and that of Te Pahi, of Whangaroa, who was one of the principal actors in the taking of the "Boyd," attacked Te Pahi's island *pa*, killed him and a number of his innocent people, in the belief that they were punishing Te Pahi for his share in the "Boyd" affair. The tribes of the Bay, to avenge these deaths, acted in true Maori fashion, and attacked the Whangaroa people, and the war lasted until Marsden's visit, when he got the chiefs of the rival parties together and made peace between them.

On the 8th May, Mr. Kendall notes that Hongi and Kaingaroa visited him at Rangihoua, and on the 17th of the same month the "Active" returned from Port Jackson, bringing back Tupe and Te Morenga. They were visited by a canoe from the Thames on the 19th which contained several of Te Haupa's people.

On the 13th June, the brig "Trial," Captain Howell, and the schooner "Brothers," Captain Burnett, arrived from New South Wales on a trading expedition, and on the 11th July the "Active" sailed for Port Jackson, taking as passengers Te Koki (of Paihia), Whetoi (or Pomare), and others. Kaingaroa, Hongi's brother, died a few days previously, on which occasion Hongi attempted three times to hang himself through grief. Had he been allowed to do so, the Maoris of the south part of the island would have been spared some terrible losses. In August, Mr. Kendall visited Hauraki, Wairua, Tahoa, and Rewa, all noted chiefs living up the Kerikeri River.

On the 31st August, the "Trial" and "Brothers" returned from Mercury Bay, where both vessels had been attacked at a place they named Trial Bay on the 20th, by a large number of Maoris, and five Europeans besides, it is said, about a hundred Maoris were killed.\*

\*I have an idea that Rutherford, whose adventures in New Zealand were published in 1830, escaped from one of these vessels when the attack was made. It was either at Mercury or Kennedy's Bay this attack took place.

September 28th.—The “Active” again arrived from Port Jackson, leaving again on the 8th November.

October 4th.—The “Trial” sailed for Tahiti, and the “Brothers” for Port Jackson.

#### 1816.

January 22nd, 1816.—The settlement at Rangihoua was crowded with natives from the Thames, North Cape and Whangaroa.

The rest of 1816 is a blank so far as any Native history is concerned.

In March, Tui and Titore left Port Jackson in H.M.S. “Kangaroo” for England. Marsden writes that the former had been with him at Paramatta about three years (at different times), and Titore 18 months. They were both young men, and Tui could speak English, thanks to which, Marsden was able to get much more reliable information about the natives than he otherwise would. These young chiefs were in England in 1818, and at that time Mr. Lee commenced his vocabulary, to be completed with the help of Kendall and Hongi in 1820. Tui and Titore, together with the Rev. J. Butler, Mrs. Butler, and two children, Mr. Francis Hall, and Mr. and Mrs. Kemp left England for Port Jackson on the 27th January, 1819.

#### 1817.

In the beginning of 1817, Mr. Kendall notes that a naval expedition, under the command of Hongi, sailed from the Bay of Islands. It consisted of 30 canoes, and about 800 men. Its object was to obtain a peace with Hongi’s enemies at the North Cape. The expedition, however, returned in about a fortnight, the people having quarrelled with those of Whangaroa, into which place they had put for refreshments, and being afraid, Hongi said, that the Whangaroa people would attack the settlers in his absence, he, for the present, abandoned his enterprise.

#### TE MORENGA AND HONGI’S EXPEDITION TO THE EAST CAPE, 1818.

In August, 1819, Messrs Marsden and Kendall persuaded Hongi and Te Morenga to give some account of their expedition to the East Cape. It appears that they did not go together, nor did they meet on the way.

Te Morenga’s fleet left first, early in January, 1818. They both had the same object in view, which was to avenge the death of some women of Nga-Puhi, who had been taken away from the Bay and Whangarei in 1806 by the brig “Venus,” and had been left amongst the Ngati-Porou people near the East Cape. One of these women was Te Morenga’s sister. She was subsequently killed and eaten by the Ngati-Porou tribe. Marsden says that so soon as Te Morenga learnt this he despatched a party along the coast, with instructions to

ascertain the truth of the story, and to find out the strength of the offending tribe. This party went ostensibly to barter arms for mats and other Maori valuables. They succeeded in their object, and, on their return, reported that the rumours of the death of the women were true. It was not until many years after this event that Te Morenga found himself strong enough in firearms to undertake an expedition. He then collected his forces at the Bay, to the number of 400, and started away for the east coast. On his arrival at Tauranga Judge Gudgeon tells me, he was induced by Te-Ahi-kai-ata, of the Patu-wai tribe, whose home was at Motiti Island, to attack Te Waru's *pa* of Matarehua, situated on that island. This he took with considerable slaughter, and also killed Te Tawhio, an uncle, or elder relative of Te Waru's, but the latter escaped. Te Morenga would be nothing loath to join in such an attack on Te Waru, for he had the death of his niece at the hands of the latter to avenge. Te-Ahi-kai-ata's motive in this instance was to settle a feud which had existed between the Patu-wai tribe and Te Whanau-a-Tauwhao for nearly 200 years. Matarehua, it may be observed, is said to have been the place where Ngatoro-i-rangi, the great priest of Te Arawa canoe, had his *tuāhu*, or altar, at which he offered up his incantation for the destruction of the fleet of Te Tini-o-Manahua, who had followed him from Hawaiki. This event is known in Maori history as "Maikuku-tea," and it occurred about 20 generations ago. Te Tawhio was one of the principal chiefs of Ngai-Te-Rangi.

From there Te Morenga went on to the east coast, where he attacked Ngati-Porou, and took ample revenge for the death of his sister, and brought back with him two chiefs, besides others, as prisoners, and many heads, as also the spouse of the chief who had killed his sister, whom he gave to his brother to wife.\*

Te Morenga returned to the Bay early in 1819. It was not until 1820 that he again went forth to avenge the death of his niece at Te Waru's hands.

Hongi left the Bay with his fleet on the 7th February, 1818, as he was not ready when Te Morenga started. His object was practically the same as Te Morenga's, for one of the women taken away by the "Venus" was a relative of his, and she had received the same fate as Te Morenga's sister. But he had an additional reason. It appears that Te Haupa of Ngati-Paoa, of the Thames, some years before this, had lost some of his people by death at the hands of either Ngati-Porou, Ngati-Tai, or Ngati-Kahungunu, of the east coast, and he had

\*Owing to the conflict of authorities, it cannot be stated with certainty whether Te Whetu-matarau *pa*, near Hicks Bay, fell during this expedition or during one a few years later.

For some three years been trying to induce Hongi to make common cause with him against these people. A final embassy from Te Haupa had found Hongi engaged in a feud with the people of Waima, Hokianga, and as soon as he had settled his little difficulty he consented to aid Te Haupa. Te Haupa's emissaries in this instance were Takanini and Te Whetu. On the arrival of Hongi's contingent at the Thames, the two fleets of canoes started, the combined force numbering 900 men. They proceeded to ravage the coasts of the Bay of Plenty; those who could, escaped into the interior, abandoning their homes, but great numbers were killed, for the inhabitants of the Bay of Plenty in those days were very numerous. Many places were attacked by surprise, and the people had no time to prepare a defence; hence Hongi drove them before him. We know very few particulars of this expedition, but the Maori accounts say that Hongi appeared off Maketu, then occupied by Ngati-Pukenga, who retreated inland, where Hongi followed them and took a *pa* called Te Waka-tangaroa, situated some 10 miles inland from Maketu, after which he proceeded down the coast and took Marae-nui, a large and populous *pa*, a little to the east of Opotiki, with great slaughter. This *pa* belonged to Te Whanau-a-Apanui tribe. At Marae-nui, or at Tawa-whaipata, or Kaitangata *pas* fell the chiefs Tu-riri and Rongo-tupu-i-te-ata, a matter to be referred to later. These *pas* were taken by Hongi and his allies—the Ngati-Maru, and Ngati-Paoa, with whom were some of Ngai-Te-Rangi, of Tauranga.

Hongi told Marsden that a great number of chiefs were taken on his expedition, for few of them were possessed of firearms, and could not withstand the Nga-Puhi warriors. A very large number of prisoners—it is said 2000—were brought back to the Bay, besides great numbers of the preserved heads of the slain. One canoe, which landed at Rangihoua, contained as many as 70 heads. The prisoners, amongst them several chiefs, were divided out between the families of the members of the expedition.

Hongi's expedition returned to the Bay of Islands in January, 1819.

Marsden records that in more than one place near Rangihoua he observed, stuck on poles, the preserved heads bought from the east coast. He met at Rangihoua a young woman who was one of the slaves, but married to a young chief of Nga-Puhi. She said she had been made prisoner between the Thames and the East Cape by Hongi's people, and that their village was taken by surprise; her father, mother, and seven sisters having escaped, whilst she was caught. She added that she was a niece "of Hina, a great Queen, whom I had often heard of," says Marsden. The "great Queen" was, no doubt,

Hine-mati-oro, of 'Tologa Bay. The cause of Hongi's attack on there was the killing of some of Te Haupa's tribe by her forefathers. She thus confirmed Hongi's relation to Mr. Marsden.

The well-known chief of Kororareka, Tara, died in November of this year, 1818.

#### PATU-ONE AND TU-WHARE'S EXPEDITION, 1819-20.

From a study of the tribal histories, so far as any are available, and a consideration of events in other parts, it is believed that the great Nga-Puhi expedition sometimes called *Amiowhenua* took place in the year 1819-20. It did not affect the main branch of Ngati-Whatua particularly, but the description of the doings of the expedition as it passed through the country and the Isthmus of Auckland will serve to show that the Ngati-Whatua tribes at this time were absent from the Auckland district. Their wars with Ngati-Paoa had led them to shun that part of the country; some were in hiding in the Waitakere Ranges, others were at Mangere or Waikato, so that but for occasional predatory expeditions, the Isthmus was without inhabitants, excepting Ngati-Paoa in their fortress of *Mau-inaina*.

For particulars of this expedition, I am indebted to a MS. copy of Mr. John White's, which was evidently written by a Maori who took part in it, but whose name is not given, very probably for the sufficient reason that the scenes he describes would have brought on him—at the time the paper was written—the enmity of the tribes who suffered so severely at the hands of Nga-Puhi and their allies. There is an absence of names of places and people also, which tends to the same conclusion.

This expedition was undertaken by the Nga-Puhi tribes of Hokianga—none of the Nga-Puhi proper of the east coast joining in it—together with many of the principal chiefs of Te Roroa, a tribe as has been shown, equally related to Nga-Puhi and to Ngati-Whatua and whose residence is principally to the south of Hokianga Heads, and extending thence to Kaihu on the Wairoa River, Kaipara. In this expedition we find these ancient enemies combining to make war on others.

The Nga-Puhi leaders were Patu-one, Nene, Te Wharepapa, Moetara, Te Kekeao, Tawhai, and many others. The Roroa leaders were Te Karu, Rori, Taoho, his younger brother Tuwhare, who was a great warrior and the latter's nephew, Tiopera-Kinaki. At Kawhia they were joined by the Ngati-Toa tribe under Te Rauparaha.

\**Amiowhenua* is more correctly applied to the Waikato-Ngati-Whatua expedition of a few years later.

d Te Rangihaeata, and from there the combined forces passed on to Manaki, Whanganui, Port Nicholson and Wai-rarapa, where, turning back, they followed the same route homewards, finally arriving at Hokianga about October, 1820, having left Hokianga about November, 19.

The Maori account, after describing some battles the Hokianga people had had with the Rarawa tribes of the North, goes on to say:—

“ So we dwelt some time at our homes in Lower Hokianga, until after a while, we again felt a desire for man’s flesh, and the idea was conceived that we should go on a campaign against the tribes of the South. We accordingly assembled together and arranged with Hongi Hika to form an army to avenge the deaths of some of our people who had been killed by the Southern tribes on the occasion of a journey they made to procure mats in exchange for their Maori weapons.\* Nga-Puhi assembled at the mouth of Hokianga on the beach at Mapere, and then proceeded to offer the incantations to Niua and Pou-ahi, and also to Arai-te-uru, to propitiate the spirits of those sacred places.

“ The following is the proceeding in such cases: When the war party of Nga-Puhi had been duly called together, the chief of each *whānau* in turn arose, and cutting off a lock of hair from the summit of his head—standing naked the while, all but his *maro*, or waist-cloth—took it in his right hand, and turned his glance towards the mountains-of-prayer” (*maunga hirihiri*) of his home, repeated the *karakia* appropriate to those mountains, saying:—

Kotahi ki reira,	One to that place,
Kotahi ki Pou-ahi,	One to Pou-ahi,
Kotahi ki Niua,	One to Niua,
Kotahi ki Arai-te-uru.	One to Arai-te-uru.†

“ As he repeated his *karakia*, on reaching the name of Pou-ahi, he threw part of the lock of hair towards that mount, and so on for the rest of them. The reason that this is done is so that the spirits of the dead shall turn to the speaker and assist him in the battle, so that he may be brave in the fight. The dead, of old, were buried in the mountains named in the *karakia*.

“ On the south side of Hokianga Heads there is a cave in a perpendicular cliff, which has been the burial place of the people of Hokianga from time immemorable, and that cliff is one of the places invoked (*hirihiri*) when the war parties go forth to slay men, and its name is also recited in the thanksgiving for food. Ramaroa is the

\*Probably Tau-kawau’s expedition in 1816-17.

†See the origin of the names in “ Peopling of the North,” p. 24.

name of the cave. When that part of the country was purchased by Martin as a pilot station in March, 1832, the people removed the bones to another place, and it became common (*noa*). To reach the cave men were let down over the cliff with a rope.

"So soon as the *karakia* and other ceremonies connected therewith were over, the *taua* arose, and at once proceeded on its journey. They went by way of the West Coast, along the beach towards Maunga-nui Bluff, and thence on to Kaipara, the mouth of which we crossed, and went on our way, *via* Kumeu, to Te Whau, and as far as Wai-te-mata where Auckland now stands. There we found a *taua* of Waikato encamped at Mata-harehare (St. George's Bay, Parnell), another at Puke-kawa (Auckland Domain), another at Wai-ariki (Official Bay, Auckland). We fell on these parties by surprise, and not a single one escaped. In the places where we killed them we cooked their bodies and ate them. It was in this wise: Our *taua* did not go in one body, but separated; one *hapu* going one way, one another, so that all these parties of Waikato were surprised at the same time on the same day, and each *hapu* cooked and ate their own victims in the place where they were killed. This was the method we adopted—always to move silently along, taking cover where possible, and then to cook and eat all we caught.

"I will first relate the incidents of our journey from Aotea to Kaipara, by way of Kahu-topuni (the head of the Wai-te-mata) and on to Te Whau, which place we reached on the second night after leaving Aotea. During that time, we had to cook our food at night, lest the smoke of the fires should be seen; and we generally lit them in hollows or obscure corners, in order to ensure that our enemies did not perceive us by means of their spies. We were also careful in marching, lest Waikato should see our party moving along the hill-tops.

"From Te Whau some of our party were sent on to Onehunga in advance, six in number, and they had not been gone very long when my little slave that I had caught at Kaipara\* came to me and said, 'Our spies have caught a woman and killed her; they are now cooking her to eat.'

"When we descended to the cultivations of Waikato (at Onehunga?) a girl was seen by some of our people lying hiding near there beneath a row of reeds. So we pulled her out, stark naked as she was, and killed her. She did not attempt to ward off the blows that were aimed at her, but placed her hands in front of her as a *maro*,

\*From this little incident we learn that Ngati-Whatua were hostile to the Nga-Puhi expedition, but it is the only reference to the fact; it is what might be expected from knowing the relations between the two tribes at the time.

waist cloth, so that her front should not be seen. I thought, 'Here is a people with whom shame is greater than fear of death'—hence this girl did not use her hands to defend herself from the weapons, but as a *maro*. She was of high descent (*uri-ariki*) and a *tiro ata-ahua* (a handsome girl). When she was dead, Turau, of Waihou (Hokianga) seized her legs and thighs, and taking her feet in his hands and using her legs as walking-sticks, proceeded thus to the ovens.

"None of our chiefs would cook food during the expedition, nor would they go near, or sit on the leeward side of food in preparation, for fear their *tapu* should be interfered with. The ovens in which the bodies were cooked were left covered over night until morning, so that the food might be soft and pulpy. The body of the girl referred to was brought to our camp, and there cooked for a long time (*tamoe*) so that it might be nicely done.

"As I sat intently watching the people of our camp, my slave came to me and said, 'Some of our people have caught a man, and are preparing him for the oven.' I ran off to see who it was, and to find out what the Waikato men were like. On the way I was speaking to a red-haired girl, who had just been caught out in the open. We were then just at the eastern side of Maunga-whau (Mount Eden). This girl had been caught at the stream called Te Rua-reoreo. My companions remained with the girl, whilst I went on to see the man of Waikato who had been killed. When I arrived they were preparing the flesh; the bones were to be put to other purposes. One of the men engaged on the bones was working at the knee-cap. I asked, 'What is he doing?' I was told, 'The knee-cap is for a pipe. This man was killed in revenge; hence his bones are used for purposes of revenge (*uto*), and his leg bones will be made into flutes.'

"As we came back, I saw the head of the red-haired girl lying in the fern by the side of the track, and, further on, we overtook one of the Waihou men carrying a back-load of her flesh, which he was taking to our camp to cook for food; the arms of the girl were around his neck, whilst the body was on his back. Tahua, the son of Muriwai of Utakura, Hokianga), was out collecting food, and as he returned from Onehunga towards our camp at Mata-harehare (St. George's Bay) by the eastern side of Maungakiekie (One-Tree Hill) he saw in the Waikato cultivations some of the Nga-Puhi women collecting food. He called out, thinking they were Waikato women, at which they fled in fear.

"One of the reasons why we went on this expedition was because some Nga-Puhi people had been killed at Motu-tapu by Waikato. When Hongi Hika heard of this he was very angry, and started down the west coast to obtain revenge, whilst our party came down the west

coast from Hokianga. (The writer then goes on to describe an expedition of Hongi's into Waikato, which does not belong to this epoch at all, but occurred in 1825.) In one of the houses we saw the hands of some of the Nga-Puhi, who had been killed by Waikato at Motu-tapu; they were fastened to the walls of the house, with the wrists upward and the fingers turned up as hooks on which to hang food baskets. The hands had been roasted in the fire till the outer skin came off. The palms were quite white inside.

"Now, from our camp we sent out spies to look for the people of the country, and while they were absent I saw our *tohunga* or priest, performing the augury with the *niu*, and so I drew near. He was teaching the people the meaning of the signs of the *niu*. There I saw the furrows in the earth made by the fern-stalks, *nius*, and learned their meaning and the names of the *hapus* that would fall in battle subsequent to the performance. At the end of this the priest spoke in a frenzied (*kehua*) manner, and explained to the people how to conduct themselves, and told of the lands we should pass over. It was during the night, however, that the priest spoke with particularly ghostly (*kehua*) accent, but, as his voice was incoherent, I could not quite understand it all, nor was I clear as to whether our party was to conquer or to die in the battles which were to follow after his teaching.

"Our chiefs now sent away some of our people in a canoe to Tikia-Kawau Island to obtain other canoes from the people there, who were some of our own tribe, which were to be used in our journey up the Waikato, but they came back without them. Hongi returned the way he came to the Bay of Islands.

"We were a long time at Wai-te-mata, and all the men (victims) that we killed there had been consumed; so we left and started towards Taranaki, that is, along the road to Waikato. Not having succeeded in getting canoes, we had to proceed overland, by the sea-shore of the west coast. We went by the mouth of the Waikato River. We had no reason for further man-killing, nothing but the pleasure of so doing. This is why we did not attack the tribes who dwelt on the road we followed. It was only those who menaced us and who obstructed our way whom we killed. This was the reason that we quickly reached the country of the south, Taranaki, having no difficulties on the way."

Here ends the native account of the doings of this expedition so far as it relates to Ngati-Whatua territory; the rest describes, sometimes with full detail, the doings at Taranaki, Whanganui-a-Tara (Port Nicholson) and Wairarapa. Like most native histories it is unsatisfactory. For instance, no mention is made of the Ngati-Paoa tribe, who at that time must have been in full force at their *pa* Mau-inaina, no

any miles from the Nga-Puhi camps on the Auckland Isthmus. Nor is anything said of their passage through Kaipara, with the people of which place Nga-Puhi had been at constant war for close on 20 years. According to Mr. Fenton\*, the *Taou hapu* of Ngati-Whatua were at this time living at Mangere, but Paora Kawharu tells me many of them were living at Kaipara, and that Tu-whare and party passed through without any fighting taking place.

"I will now relate our expedition to Taranaki, which was the first in which I took part. We had with us four guns. When we arrived before our enemies' *pa* our three marksmen went in front of the *Taua*, and as soon as the enemy saw us they would recognise us as *taua* and their braves would climb up into the towers (*puwhara*) so that they might be the better able to throw down stones at us. Those braves did not know of the gun, nor of its deadly effects. When they got up to the towers they would grimace and put out their tongues at us and dare us to come on to attack them. They thought that some of us would be killed by their stones. Whilst they grimaced away we used to fire at them. It was just like a pigeon falling out of the tower! When the others heard the noise, saw the smoke and the flash, and the death of their braves, they thought it must be the god Maru that accompanied us, and that it was by his power (*mana*) and the *tapu* of our Tohunga that their braves were killed by the thunder of that god Maru. Then the whole *pa* would feel dispirited (*wiwi*) and stand without sense, so that we had only to assault the *pa* without any defence from the people. The people of the *pa* would have all the lamenting and we all the cheers (*huro*). Those that we killed we ate; those saved we made slaves of. We used to say in the *pas* we took in this manner to eat of "the fish of Tu," and nothing but the smell of the bodies made us draw on to another place.

"In this manner we passed through the Taranaki and Whanganui districts, and to Whangaehu and Manawatu and beyond to Otaki, killing as we went. At Otaki we found a whale ashore, and much whale-bone was lying on the beach near Pae-kakariki. We obtained the whale there. Then we proceeded on to Porirua and Kapiti; at the former place we saw the Kotuku (white crane), and killed some of the people of that part (Ngati-Ira), but there were no *pas*; the people were found and killed in their cultivations.

"Thus we proceeded along with the same eating of those whom we conquered, until we arrived at Te Whanganui-a-Tara (Port Nicholson). When we got there, starvation was our food. It was due to the number of slaves we took as we came along the West Coast to Te Whanganui-a-Tara (Port Nicholson), which we killed there, that we lived in

that foodless place. Twenty-five of my slaves were killed as food during our stay at that place. It was arranged that each chief should kill some of his slaves as food for all of Nga-Puhi. We remained at Te Whanganui-a-Tara until nearly all our slaves had been consumed.

"The name of this Island is Te Ika-a-Maui, and the branch of the sea at Poneke (or Wellington) is the right eye of Maui's fish, and Wairarapa is the left one. On the coast on the west side of Poneke are some rocks standing in a row which are called Te Tangihanga-a-Kupe,\* because they are in a row just like people lamenting (*tangi ana*). Those stones were men formerly—some were men, some women—and were there turned into stone. When we were at Kare-kawa we saw a ship sailing out at sea, so we lit some fires on the peaks of the hills so that the ship might come towards us, but the ship took no notice of our signals. If it had come, none of the people of the ship would have been hurt (*rahua*) by us, and if they had asked us we should have replied our business there was manslaughtering.

"Whilst at Poneke we camped on the beach at Pipitea, but there were two parties of us, one of which stayed at Te Aro. A party from one of our camps went to the West Coast to the sea of Rau-kawa (Cook's Straits), and they were all killed by the people of the land, being surprised in the night. But they were the young people of our *taua* and were tired of the careful manner in which our old men acted, hence they camped apart from us. One of our chiefs went with his tribe to pursue those who had killed our people, taking with him his daughter, who was a virgin, and engaged to a man at Hokianga. That chief, his daughter and all his *hapu* were killed by the same people who killed our young fellows.

"When we heard of that event he was already dead, and on hearing of the death of the others we decided to follow up and kill those people. They ate those of ours whom they killed and then proceeded to another place, abandoning the *pa* and went to the east to Wairarapa. We crossed the Wai-o-roto by means of *mokihis* and followed after that people for three days, and then we found them and gave battle to them. We conquered and took many slaves, with whom we returned to the place where our chief who had been speared lay, and there killed all the slaves as food for the mourners for the chief. So soon as the funeral obsequies were over the head of the dead chief was cut off and the body buried, whilst the head was preserved to be taken back to Nga-Puhi. Whilst the work of preserving the head was proceeding and before the skin had become hard through the action of the smoke, some of ours went and took some of the *nikau* (palm leaves) from the shed (*wharau*) belonging to the Tohunga who was engaged on the preserving, to sleep on. In consequence we were afflicted with a disease, and out of our five hundred† people of the *taua*, two hundred died through that accident. For this reason we resided at the mouth of

\* Barrett's Reef.

† i.e. :—One thousand, once-told,

the harbour on the east side. It was at that time that our great chiefs died of that disease, and their heads were preserved and the bodies burned lest the bones should be taken by the enemy. Some of those who died had relatives with the *taua* and it was these who preserved the heads, but the younger brothers who died had no relatives with sufficient *mana* to cut off their heads, so their whole bodies were burnt in the fire.

"No sooner had we recovered from this affliction than we were surprised by an attack from the people of the land, but we fought and beat them and they fled up the river (Hutt), whither we followed them. That river is inside the Islands of Matiu (Somes' Island) and Makaro. We followed them and caught them in a *pa*, which we assaulted and took, killing many people.

"We were two weeks at this *pa*, and so soon as we had consumed the killed we went on up the river and took another *pa* in that place, where we stayed living on those who had been killed. We then went on again to another *pa* which our slaves had told us was the biggest *pa* in the Islands. So we went up the same river to search for this *pa* which had been spoken of, but when we got to a certain *tinga* we found it deserted by its people, and our two hundred once killed occupied the place. Another one hundred went on up the course of the river. We remained here about a week, when some of the people of the great *pa* came out and surprised the one hundred who were by themselves in the valley. There were only ten escaped, all the rest of the one hundred were killed. Then our division arose and proceeded to the place where they had been killed and discovered the way by which the *taua* who killed them had retreated. So we paddled on in our canoes till night, when we arrived at the great *pa* and beheld the numbers of people within it.\*

"Te Rauparaha advised that the *pa* should not be assaulted but that we should paddle on beyond it, and let the people sally forth after us. So we paddled on past the *pa* and the people came out and followed along the banks of the river, keeping up with our canoes. When we came to a branch of the main river, the people were stopped by it because it was very deep mud (*paru oru*). If they had attempted to cross, we should have attacked them whilst they were in confusion. We landed on the opposite side of the branch river and stayed there. As we paddled along the river with the people of the land moving along with us on the bank, they were jeering and teasing us; they said we were very impudent (*whakahihi*), being so few in numbers to come and attack such a numerous people. They were indeed numerous. They said that they could easily eat us all up with their numbers, and that we were so few that we should not furnish a meal to all. Our Tohunga told us not to answer their speeches, so we

\*It would not be possible to paddle very far up the Hutt River at the present day; but it must be remembered that the earthquake of 1855 raised all the land round Wellington, and probably made a great difference in the Hutt River.

remained on the bank of the branch river whilst the other people remained on the other bank, where we mutually looked towards one another whilst they continued to jeer at us, we remaining silent. Our slaves were also sitting silently in our canoes. The Nga-Puhi were ashore moving to and fro, whilst our slaves were cooking food for us. Then we assembled and remained in rank altogether whilst the Tohunga stood forth to recite his *Karakias* over us on the bank of the river; when this was done we went on board the canoes, which belonged to the people of the land but had been seized by us along the river where they had been hidden.

“By this time the people of the land had assembled in great numbers on the bank of the river watching us. Those of Nga-Puhi who possessed guns were the first to cross the river, and soon they were near the people standing close together on the bank, who were grimacing at us and putting out their tongues and telling us to land where they were. They probably thought that their numbers would ensure our deaths. Then the guns were fired and with the noise down went a man; every shot told. Surprise at the noise of the guns led them to stand listless with fear; then sounded the wail, and with a loud shout the people fled, running along the bank of the muddy river hoping to cross, but one of our canoes had gone up the stream before. The people then returned and crossed over to the mainland where some were shot from that canoe. We then all landed and found the enemy all confused by the guns, so that many of them were killed, the rest retreating by the way they came to follow our canoes. We followed up the retreating people and slew them as we went, saving some as slaves.

“So the people retreated and we followed until we all reached the *pa* belonging to them into which they entered and our people with them. We then commenced killing them within the *pa* until we were tired of it, and the *pa* was full of dead bodies. Then were cooked the ‘fish of Tu.’

“Three weeks we remained here feeding on the dead bodies, but could not eat them all; the rest we used only the flesh of, throwing away the bones, and put it on to stages to dry in the sun. The flesh was then gathered into baskets and oil was poured over it, the oil being rendered down from the bodies; this was done to prevent its spoiling with the damp. The bones of those eaten were put in the fire, lest the people of the country should return and collect them and bury them in their *wahi-tapus*. The heads of the chiefs were severed from the bodies and collected into a heap, and then some of us got other heads and flung them at the heap. The head of one great chief was placed on the summit of the heap as a special mark for other heads to be thrown at. It was an amusement indulged in by

forefathers, but in their case the heap was made of stones, at which other stones were thrown: but we used the heads instead of stones, till they were all smashed up. This was the doing of us older men, and so soon as they were well smashed up the young men took the heads and burnt them up in the fire. Those young fellows thought it a very amusing entertainment. The bones of the legs and arms and the ends broken off and with a piece of fern-stalk warmed in the fire melted the marrow inside, which we then sucked out or used it to flavour our potatoes with. Then the bones were burnt lest they should be buried by the people of the land.

"After staying a week at this place we went inland to attack another *pa*, situated up the river from the one we were at. This *pa* had been spoken of to us by our prisoners, so we went and discovered it. Te Rauparaha then advised us to make peace with the people, but to do so only in appearance, so that the people might think it a feigning peace (*rongo-taketake*). We then made this sham peace with the people of the *pa*, so that they might not understand our intentions in taking it. It was a large *pa* and a great many people in it; they were very numerous (*pio*), and we very few. So we sent our messengers to the *pa* to make peace, and an invitation to their warriors (three hundred and fifty *topu*) to come to our feast which we had prepared for them; we were equally numerous at that time. So the three hundred and fifty once-told came to our feast, and we arranged that we should sit alternately (*kinakinaki*) when eating the food—it was Te Rauparaha who made this arrangement. When the food came for the guests, brought into the *marae* by our women, and so on as it was deposited in front of them our people were to stand with their *maros* on only, and so soon as they stretched out their hands for the food, Te Rauparaha was to give the sign to us, when we were to strike the head of each man who sat near him. So the feast was arranged and the food cooked and brought to the *marae* by the women, and they commenced to eat; when Te Rauparaha gave the signal, directly the people were shouting and wailing whilst our weapons hit open their heads—the noise was just like that of a calabash being smashed. The whole of the three hundred and fifty were killed by us; not a single one escaped. We then took the *pa* and killed those within, the people being so demoralised by our actions that they had no strength or valour left. Thus we took the *pa*, killing those we thought fit and enslaving others. By the time they were aware of our attack they were dead men.

"All these works of treachery, ambushes, murders, and all these wrongs done by the *taua* of Nga-Puhi were taught them by Te Rauparaha.

“ Our chiefs in this campaign were Nene, Hongi Hika (returnee from Waitemata to the north), Patu-one, Te Wharepapa, Moe-tara, Te Rauparaha, Te Rangi-haeata, Te Kekeao, Tawhai, and many others who are dead ; amongst those mentioned, Te Kekeao and Moe-tara are dead.

“ After these adventures in the Hutt Valley we left Poneke and went to Wairarapa to seek further revenge for the death of the girl and her father, who had been killed on the shore of Cook's Straits. We went in our canoes to the mouth of the river of Wairarapa, which is said to be sometimes closed up by the action of the waves on the sand in summer, and by the fish in the sea at the same mouth. During the winter the mouth is burst open (*wekua*) by the floods. We paddled up the river in our canoes, guided by our slaves who were from Ngati Kahu-ngunu, and had been taken during our fights with them in the lands we had passed over. Those slaves were very brave and had great ferocity in man killing, the reason being was hatred of their capture by us as slaves. We paddled up the river till we came to the *pa*, where the river is fifteen *kumi* (300 yards) wide ; in the river, there is, in the *takere* of the river, there was a *raupo* mud bank and below the *pa* was a log stuck in the water with a bunch (*puapua*) of fern tied on top of the pole, with a great many weeds (*taru*) tied to it. This was a post to bewitch us, but we felt no fear at it, and but for the plenty of firewood we should have used it to light our fires and cook our food with. So we went on and reached the landing place of the *pa*, when the people came forth and (*takina*) threw a spear. When they turned back towards the *pa*, they turned backwards (*koaro*) which was an omen. We then landed on the *raupo* mud bank and slept there. It was winter and excessively cold ; our teeth constantly chattered. Including our slaves we numbered fifty *topu* (or 100).

“ In the morning we separated into our various *hapus*, and each went to a separate place. Te Rauparaha was there with us. We all sat in ranks, each *hapu* by itself and in a different place. Then came the Tohunga of each *hapu* with a branch of Karamu in his hand, which he dipped in the water and then repeated this *Karakia*, to make the *taua* brave :—

Tupe hingahinga,  
 Tupe takoto,  
 Tupe ara,  
 Ka tau te ruhi,  
 Ka tau te ngege,  
 Te hameha,  
 Mai o Tu,  
 E Tu ! Whakaoria !

“ He then struck the right shoulder of each man of the party with the Karamu branch which he had dipped in the water. If a leaf o

a branch fell off or a branch broke while the Tohunga struck it on the man, he would die on the battle field next after the ceremony of *tohi* *ua*.

“As we sat there at the ceremony, we were subject to the darts (*opere*) cast by the people of the *pa*, besides spears which they threw. Soon as the ceremony was at an end we entered our canoes and went up the river, where we were attacked by the people of the *pa*. Before we could land they dashed at us, but we had guns, and although there was a vast number of them we gave them a volley and ended. The people of the land were much frightened at our guns and retreated to the *pa*, and there turned on us, at which we retreated and also lost some of our men. We then turned upon them and they retreated towards the *pa*; we followed and got into the *pa* with them. The greater number of the enemy fled to the forest, but those who fled to the *pa* were killed by us, whilst others were captured alive. We then commanded our female prisoners to scrape flax and we twisted it with their long hair into ropes attached to each woman of the slaves, and these were the ropes by which we led them during our travels over the land; but these same women ran away because they cut their ropes with a cockle shell, procured from no one knew where. The men and the girls whom we caught we placed in an enclosed place (*hiko-taeapa*) made like the enclosure (*pahiko*) used to keep Native dogs in. But even these escaped. They dug a hole beneath the posts of the fence and were off. From that place we went towards Wairua, guided by our slaves, who led us to a place inland of the *pa* and behind it. This *pa* was wattled? (*kopekope*) by the people with flax. We said to the people of the *pa*, ‘We have brought guns for you.’ We were thirty once-told in numbers who went to that *pa* to take the present, and some of the people came back to our camp to partake of our feast we had prepared. It was Te Rauparaha who gave a sign to our people as they were eating and they were all killed by our men. When these had been killed we surprised the *pa*, taking it and killing every one to the last man.

“We now considered that the death of the girl and her father had been sufficiently avenged, and so we returned by the way we came to Hanganui, where we saw a new *pa* that had been built after we left. We assulted, stormed and took it and killed the people.”

The story winds up by saying that the war-party then returned to their homes at Hokianga, but it omits several incidents, some of which are given below. We are relating the Nga-Puhi doings, not those of Ngati-Toa, who joined the expedition at Kawhia under their principal chief Te Rauparaha, so much must be left until the history of the migration of the latter's tribe from Kawhia is related.

It has already been stated that with this Nga-Puhi expedition were a number of Te Roroa tribe of northern Kaipara under their great *toa* or brave, Tu-whare, who was a younger brother of Taohua and who, together with Muru-paenga of Ngati-Whatua, inflicted on Nga-Puhi the defeat at Moremo-nui, already described. The number of Te Roroa tribe in the expedition is said to have been one hundred *topu* or two hundred warriors, and with them was also a chief named Pouroto. When the party were on their return home, and whilst camped at Porirua, Pouroto conceived the idea that he should like to cross to the South Island for a little more man-slaying. He started with a large party in canoes, against the advice of the others; but a storm coming suddenly on, he and all his party perished, whilst their companions looked on from the heights without being able to render any assistance. This loss caused much grief to Nga-Puhi and Ngati Toa.

The new *pa* referred to above, at Whanganui, is said to have been Turua, on the east bank of the river, nearly opposite the present town. After the taking of this *pa*, the people fled up the river, but some of the Nga-Puhi expedition followed them. For the following account, I am indebted principally to Mr. Elsdon Best, who obtained it from the Whanganui people a few years ago:—

“On the return northward of the Nga-Puhi expedition, the warriors forced their way up the Whanganui River in canoes. The people of Puke-namu (Rutland Stockade, Town of Whanganui), Patupo and Taumaha-a-aute (a *pa* near the Shakespear Cliffs) and other *pas* in that neighbourhood fled up the river. As Tu-whare and his party advanced he was attacked and harassed by the people occupying the numerous *pas* on either side of the river. The Whanganui tribe closed in on his rear as he advanced, thus cutting off his retreat and communication with those left near the mouth of the river. ‘But,’ said the Maori narrator, ‘what was that to Tu-whare! He cleared his path for his party by the terror of his guns. When our people heard the sound of those guns we thought they were *pu-tatara* (native trumpets), and our old men said, ‘Does this man think to conquer Te Ati-Hau with his *pu-tatara*? Are the descendants of Ao-Kehu and Tama-whiro, of Hau-pipi and Pae-rangi, flying from a sound? So said our warriors. But when we saw our people falling dead around us, struck from afar off, killed by invisible means, then the knowledge came to us that this was the new weapon of which we had heard, and we realised that our *rakau-Maori*, or native weapons, were of little avail against the *pu-mata*, or muskets. Still we resisted the advance of the Nga-Puhi and constantly kept up the attack all the way up the river, some in advance, some following behind and taking advantage of every coin of vantage. Far up Te-Awa-nui-a-Ru-

Whanganui River) did Tu-whare fight his way until he reached Te Ana-o-Tararo near Makokoti, above Pipiriki. Here the river narrows between high cliffs on either side. On the summit of the cliffs a great multitude of people of the Whanganui tribes had assembled to watch and stay the progress of Nga-Puhi. Our messengers had gone forth to alarm the tribes of the river and the interior, and in response numbers came to the rendezvous. There gathered the *hapus* of Te Ahi-Hau, Patu-tokotoko, Nga-Poutama, Ngati-Pa-Moana and Ngati-terangi, at Te Ana-o-Tararo. The tribes of inland Tuhua, and men of Taupo-nui-a-Tia sent their contingents to help exterminate the boastful Nga-Puhi.

"When the canoes of Tu-whare were passing through the narrow pass of Te Ana-o-Tararo, we attacked them. From the summits of the cliffs we hurled down on them great logs and huge stones, crushing the canoes, and killing many of their crews. Some turned back on their course down the river, but we followed and slew many. Ah! Te Wai-nui-a-Tarawera (Whanganui River) ran red to the ocean that day. The Nga-Puhi, who thought to conquer the whole world with their guns, were destroyed by the children of Hau-nui-a-paparangi under the shining sun that day!"

Tu-whare, however, was not slain in the pass. Some of the Ngahi got away, and landed to rest at a village on the river bank. Whilst doing so they were again attacked by the Whanganui people. Tu-whare was eagerly rushing out to join in the melee, when passing round the corner of a house, after firing off his two guns, he was felled by a man named Te Aomarama (or Te Whaingā), but was not killed. Turning his face on his opponent, he said: "Thine is not the arm of a chief, or I should have been killed—it is the arm of a cultivator!" Tu-whare's own people got him away, wounded unto death, and rapidly made the descent of the river to the main body at the mouth. Here he was placed on a *kauhoa*, or stretcher, and borne along by his borrowing followers for two or three days' march, as far as Taiporoheui, near Kete-marae (near Normanby), where this brave chief expired.

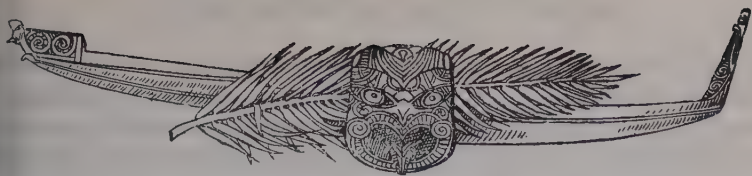
His companions bore his corpse along as they passed up the coast as far as Manutahi, on the north bank of Waitara, where he was buried in the same cemetery as Tau-kawau, the leader of the previous expedition from the north, who was also killed, as already related.

This was Tu-whare's third expedition to Taranaki, in all of which he displayed the qualities of a great warrior. It is said by some accounts that his elder brother, Taoho, was with this last expedition, but it is not certain.

From Taranaki the party passed on to Kawhia, where the northern tribes took farewell of their companions in arms—the Ngati-Toa and their leader, Te Rauparaha, to whom they presented 55 stands of arms, an important factor in the daring migration that the Ngati-Toa chief had already determined on whilst in the neighbourhood of Kapiti, which presented to his mind a most desirable residence and bringing him near to the place which the flax-trading vessels were already beginning to frequent, and from whom he hoped to obtain the arms he so much coveted with which to extend his conquests. But Te Rauparaha's migration does not belong to this story.

The Nga-Puhi and Te Roroa expedition reached their homes in northern Kaipara and Hokianga about October, 1820.

*(To be continued).*



## THE WAR OF TONGA AND SAMOA AND ORIGIN OF THE NAME MALIETOA.

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TRANSLATION BY THE LATE REV. S. ELLA.

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[The following account is supposed to describe the final expulsion of the Tongans from Samoa, which occurred twenty-five generations ago, or about the year 1250. For reference to this important event in Polynesian History, see this Journal, vol. viii, p. 6. Mr. Ella's translation is from a legend preserved by Mr. Stuebel, and published by him in the original Samoan. It agrees fairly well with the story we heard in Samoa in 1897.—EDITORS.]

[The translation given is a very literal one. The style may be improved, *ad lib*. The word "then" is repeated perhaps *ad nauseam*, but that is the correct rendering of "Ona.....ai lea," the Samoan narrative form. Occasionally I departed from it.

A similar Tongan defeat is given by the Niué Islanders, accounting for their deliverance from Tongan domination, also effected by a stratagem which issued in the destruction of the Tongans.

In the Ellice and Gilbert Groups there are remarkable histories of Tongan tyranny endured by those simple people. Even in Fiji the Tongan power was felt and dreaded.

The name of Malietoa is generally ascribed to the issue of a war as here mentioned, and the name was given by the Tui-Tonga at the time of his defeat.—S.E.]

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**I**N ancient times Samoa had its kings, and every division of the nation possessed its own king, but there was no single king to rule supremely over Samoa. In those days Samoa was subjected to the rule of the king of Tonga, called Tui-Tonga, who was also named Talaaifei'i.<sup>1</sup> This chief Talaaifei'i came here to go round Samoa, and have his sovereignty proclaimed.<sup>2</sup> He landed on Savai'i, at the district of Safotu, and all Samoa gathered (or came) together to build a stone platform for his palace at Safotu.<sup>3</sup> On the promontory at the eastern side of Safotu—the name of the promontory is Matuea—there was a great stone which was used as an enclosure of the road.<sup>4</sup> Talaaifei'i told Tuna (an eel) and Fata (a platform) to turn over the stone, and if they were not able, or unable, they should both be killed. On account of this they came to Upolu that they might

consult with their family, and they sent for the son of their sister from Falelatai; the name of this lad was Ulumāsui (obstinacy). Then they went off to Savai'i, and there carried out the scheme of Ulumāsui. They reached (or arrived at) Matautu, and there this lad went up to the marsh-land,<sup>5</sup> which is inland of the village called Mana-sē, and he caught two eels there, which he brought down along with some mud of the marsh, and he placed them beneath the stone. Then he went down again to the reef and there caught an octopus (*fe'e*), which he carried up with some sea-water, and placed it also beneath the stone. Then he dug under the stone with some iron (*u'amea*). The stone then was loosened. They all laid hold and turned over the stone which was loosened. Then they sang this song: "Family of Eels, Family of Octopii! turn over the defeated stone!" Then it turned, and they were saved (*lit.* able to live). The stone still stands to this day in the chief's land. Then they came here to Upolu, their lives spared; but a large number of the people who returned from the review of the king and the proclamation of his sovereignty, arrived at A'ana, at Sanafili. Then Tuna and Fata and Ulumāsui went and pulled up the pile (*'oa'oa*) to which the king's canoe was fastened. The name of the wood of which the pile was made is the Toa.<sup>6</sup> They fled to Falelatai, and there split up the wood; on that account that piece of land is called to this day 'Oa'oa-tofi (the split-up pile). When they had split the wood, and fashioned it into the semblance of clubs, they went down to a certain plot of land to test them. Therefore the name of that plot of land is 'Aso-avanoa (rods of a roof wide apart). They two then went up to their own house, and suspended the clubs in the house. There came a number of people and stood and looked at the clubs, which were forbidden;<sup>7</sup> they did not remain standing, but sat down and gazed (in astonishment or dismay), therefore that place is called to this day Mata-nofo (view-sitting). All these things were done by these brethren because it was settled in their hearts that the subjection of Samoa to Tonga was about to be raised, for they resolved to kill the king of Tonga. They then went forth to overtake the travelling party of the king of Tonga. They found them at Aleipata (east end of Upolu). They then buried their clubs in the *marae*. There was at Aleipata a certain warrior and spirit (*tohunga*) named Tapuloa (long-club). They deliberated together to slay the Tongans. To this they agreed. Then they held a *siva* (singing and dancing) to celebrate with marks of joy the tour of the king of Tonga. The words of the song were these: "Look on, and look on! wave the head, and lift up the heels. Let there be many blows for the Tongans." There was a very large number of Tongans gathered together in the *marae* to witness the dance. The dance moved along up to the side of the *marae* in which

the clubs were buried. Then they dug beneath with their feet and raised up the clubs and caught them in their hands, and sprang up like wild beasts and slew the Tongans, for they fought with great vigour. They then went in pursuit of the (other) Tongans; one party went down in pursuit on that side, another party of pursuers came up on this side. There were then two each pursuing on this side—Tuna and Tupuloa: on the other side, Fata and Ulu-māsui. But this was their arrangement: that they should meet at the Fatu-osofia<sup>8</sup> (leaping rock). If one party should be the first to reach the the Muli-fanua (land's end), it should turn again to help the party delayed. The party of Tuna and Tapuloa was the first to reach Fatu-osofia, but Fata and Ulu-māsui's was detained by the *aitu* (spirit or demon) at Faleaseela, for Fata and Ulu-māsui were forbidden by the *aitu* who dwelt in the land of Saefu,<sup>9</sup> who spake thus: "Stay here, you two, until the morrow, for the *aitu* who dwells on the top of the mountain is difficult to deal with. His name is Sema." For this reason they were forbidden—that they should wait until their shadows went before them. In the morning they resumed the pursuit, and they entered the road in which their shadows were in front of them. Their shadows took them to the place in which stood the *aitu*. Then the *aitu* struck their shadows with a club, and the mountain was divided, then struck again at the back (or behind) and the mountain was split at the back. After these signs were done, then Ulu-māsui stole up behind the *aitu* and cut off the *aitu*'s head and cast it down the mountain, and it fell in a certain village of Falelatai. Then their pursuit went on to the Mulifanua, to the Fatu-osofia, and they drove all the Tongans into the sea. Then Tui-Tonga rose up and stood upon the sea-rock that is beyond the Fatu-osofia (the name of the rock is Tula-tala), and called out: "Malietoa! (beautiful warrior), splendid war! I will not come again with a war party; but should I come to Samoa with a travelling party, that will not be to raise a war against Samoa. This is our covenant (*mavaega*)."<sup>10</sup> A favourable response was given to the covenant at Tulatala. Then Tuna and Fata quarrelled as to which of the two should be named Malietoa. They struck each other with their clubs, and both fell to the earth together. Then Savea, their brother, arose and prayed that Tuna might live, and prayed again that Fata might live. Out of this arose the proverb, "Pray for both Tuna and Fata." Thereupon they both survived. Then the two agreed together to give the name to their brother Savea. Then Savea became "Malietoa."

TRANSLATION OF THE SONG—*PESE SAAFIIFI.*

Composed by the Queen of Tonga on hearing of the supposed death of her son  
at the hands of the Samoans.

Oh, alas, my heart ! oh, my heart ! the sore grief !  
Oh, alas, the thought ! Mine is this great sorrow.  
The subject of a deceptive dream ; that I slept with my son.  
A flock of wild ducks from Avalua ; a bird\* was among the flock.  
My compassion for the Tui-Tonga ! he saw no perch.†

Oi aue lo'u loto ! e, lo'u loto ! le vau ane !  
Oi aue le manatu ! e lota le vau ane,  
Se mea o miti ina oleole, ua moemoe 'ita ma si ata tama,  
Se ta'aga a toloa nai Avalua, se manu na filo i le ta'aga  
Si o'u talofa i te Tui-Toga, ua pe iloa i tulaga.

\* A bird of prey or wild animal is meant. Avalua is a plain in the east of  
Atua, Upolu.

† Standing-place, or refuge, probably meant.

## NOTES.

1.—*Talaaifei'i* : Probably a Tongan name. In Samoan it would mean a  
usurper ; *lit*, one who has been proclaimed after a quarrel with his brother.

2. Upon this proclamation of a king in Samoa, it was customary for the king  
and his principal chiefs to make a tour throughout the districts of the several  
islands, and receive the homage of his subjects.

3.—The houses (*maota*) of high chiefs, also the temples (*malumalu*) of the  
gods were erected on a high platform of large stones.

4.—In Samoa, each village was generally enclosed by stone parapet walls  
and such enclosure was carried across the roads by barriers of stones or trunks of  
trees.

5.—*Taufusi* : marsh or swamp land used as a *taro* garden.

6.—*Toa* : a tree of the ironwood genus (*Casuarina equisetifolia*), from which  
wood clubs were made.

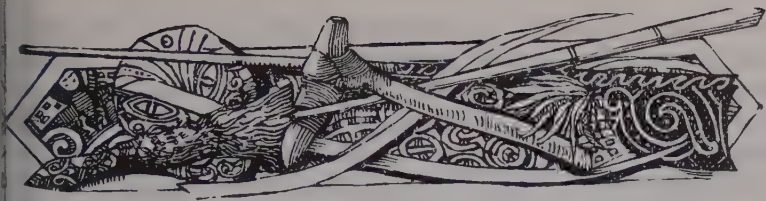
7.—Like the *tabu* put upon the Israelites by the Philistines in the days of the  
prophet Samuel.—I. Sam. xiii, 19-21.

8.—*Fatu-osofia* : the legendary rock at the western end of Upolu, Le Muli-  
fanua, from which the spirits of the dead sprang into the sea on their way to the  
Fafā, the Samoan Hades.

9. *Land of Saefu* : The lower regions.

10. *Mavaega* : a parting agreement or covenant, which was generally held  
sacred and adhered to very strictly. (See Vol. vi., Sept. 1897, p. 155.)

11.— This origin of the name of Malietoa is in accordance with many similar  
records.



## NGA MAHI A TE WERA, ME NGA-PUHI HOKI, KI TE TAI-RAWHITI.

NA TAKAANUI TARAKAWA I TUHITUHI.

### WAHI II.

#### TE HORONGA O MOKOIA I ROTO-RUA.

**A**KIA tae ki a Pepuere, ka pae te kai, ka maunu mai a Nga-Puhi ; ona rau, ona rau, i runga i ana waka ; tae rawa mai ano o Muri-whenua, a, Whangarei te mutunga atu. Ka rewa mai, a, ka u ki Tauranga, ka korerotia atu e Ngai-Te Rangi, “ Ko to hoa, e haere na koe, ko Te Arawa, hui ona roto katoa, kei Mokoia katoa, kei te motu ; kei taea atu e koe. Kore rawa he paku waka i nga tahataha, kei whai ara atu mou. Na te ara moana i hui a Te Arawa ki taua motu.” Whakaaetia ana e te nuinga o nga rangatira. Ka ui a Nga-Puhi mehe-mea e pai ana a Mangaorewa huarahi o Tauranga ki Roto-rua hei toanga waka ma ratou. Ka kii mai e Ngai-Te-Rangi, “ He pari kohatu te nuinga o tena huarahi ; kaore ou waka e puta.” Ka tu a Ngaro-patuki (no Ngati-Pukenga, i riro atu i Te Totara pa ; erangi no Te Arawa ki a Ngati-Piki-ao taua tangata), ka mea atu ki a Nga-Puhi, “ Ka tae o tatou waka ki Roto-rua ; kei ahau te huarahi, e rua ra e to ana ka puta ki Roto-ehu. Me tika ma Waihi.” A, ka whakaae a Nga-Puhi. Ka mea atu a Te Ao-kapurangi ki a Te Wera, “ Ko nga whanaunga o aku tamariki kei te awa o Ponga-kawa.” Ka mea atu a Te Wera, “ Me tu koe ki te whai kupu ki a Nga-Puhi,” Katahi ka tu a Te Ao-kapu-rangi. “ Whakarongo mai E Nga-Puhi ! Kua tuturu nei ano to huarahi ma Waihi ; a, kia marama ano koutou, E nga rangatira ! Ko to take e haere nei koe, kei Tarawera, kei Roto-rua. Kati ! kei rarahu te ringa ki te ahi-pupu noa o te awa o Ponga-kawa ; ko nga huanga o aku tamariki ; he ingoa ke, ko Ngati-Awa.” Ka utua e Te Koki, “ Ae ! kaore e whatoro taku ringa ki te mea i waho i taku mamae.”

Heoi, ka hoe katoa ki Waihi ; hoe tonu, a, ka moe ki roto i te awa, ki Wha-ereere. Ao ake, ki Te Kauri ; ao ake ka tae ki te Pari-

whaiti—koira te toanga, ka hou te wai ki te whenua. Ka to a Nga-Puhi i ona waka; e rua ra me te *hawhe* ka puta ki Roto-ehu. Ka hoe ka tae ki Tapuae-haruru; ka to ano i nga waka; he tata noa iho te toanga, a, he tairite tonu te whenua, ka puta ki Te Roto-iti. I te ata ka hoe ano, a, titaha noa te ra ka puta ki Ohau—ki Roto-rua, ka manu nga waka, ka noho ki reira, a Nga-Puhi, whiriwhiri ai i nga tikanga mo Tu, ara, mo te riri.

I te ahiahi tonu ka ki atu a Te Wera ki a Te Ao-kapu-rangi, “Me pewhea tou hapu; me patu tonu atu e au o tungane, a Hikairo me Kahawai me Te Rangi-ka-heke? Mehemea e pai ana koe ki te whakakupu ki a Nga-Puhi, e pai ana. Kia rongo atu au i te utu mai a Nga-Puhi i to kupu, maku e whakaae.” Katahi ka tu a Te Ao-kapu-rangi, ka mea, “Whakarongo mai, E nga rangitira o Nga-Puhi! Kua rangatira maua ko taku kupu i mea ra, mo nga huanga o aku tamariki, mo te ara i haere mai nei tatou. Kati! he kupu ano tenei naku ki a koutou. Ko te taha ki waho o Roto-rua ki te hauwaho, noku katoa nga hapu kei tena takiwa; kihai i pa ki to take e tau nei koe i Roto-rua. Rara ke to toto; kei roto o Roto-kakahi a Te Pae-o-te-rangi. Kati ko te taha o Roto-rua i hara ki a koe, ko te taha ki te Puke-roa. Kati! kua hui katoa nei a Te Arawa ki Mokoia; he mea naku kia titiro mai koutou, nga rangatira, ki a au—ki te taha kore hara ki a koe. Kia haere ahau ki te whakawatea i to ringaringa Heoi aku kupu!”

Ka tu a Te Koki, ka mea, “E pai ana to tono me to kupu e whakaatu mai nei koe, kia rongo matou—nga take o te mamae. Kei a Te Wera, kei a Ta-waewae te kupu i muri i taku. Ka whakaatu ake nei au kia rongo nga rangatira o Nga-Puhi. E Nga-Puhi! kaore au i haere mai kia poka noa atu taku patu ki te iwi i kore hara ki au; orangi ki nga iwi o Te Arawa i whai hara ki au, koia ko Tu-hou-rangi ki Tarawera, ki Roto-kakahi, a, ko Ngati-Whakaue ki Te Puke-roa; kei reira taku ngakau—kei enei iwi o Te Arawa.”

Ka mutu ia, ko Ta-waewae; pera tonu. Ko Te Wera te whakamutunga; ka mea ia, me haere a Te Ao-kapu-rangi i te ata, raua ko Taku, te wahine a Te Wera. Ko Te Ao-kapu-rangi hoki te tuarua o nga wahine a Te Wera Hauraki.

A, i te atatu ka hoe a Te Ao-kapu-rangi raua ko tona hoahoa ko Taku. He tiwai to raua waka. E hoe ra, kei te wai e tu ana nga tohunga-tuahu o Te Arawa—a Unuahu, a Tu-makoha, a Tu-hoto, a Riki, a Kohuru—e tono ana ki a Tu, ki a Tawhiri-matea, hei whakatahuri i a Nga-Puhi kia mate ai ki te moana o Roto-rua. Kōre rāwa i ngaruerue te moana. E hoe atu ana nga wahine ra, a, ka kitea e nga mano o Te Arawa: “A! he waka! Tokorua nga tangata!” A, ka mohio tonu a Te Arawa, i ahu mai i a Nga-Puhi e tau mai ra i te papa i Ohau. A, ka mea a Hikairo, “Tatua, a Ngati-Rangi-wewehi

anake, me ona hapu. Ko Te Ao-kapu-rangi tera e haere mai ra ki a tatou." Ka takoto e wha nga matua, ko Hikairo i mua, ko Kahawai kei te kumore, i Paenga-tangata; i Paepae-rau—i te waiariki—e takoto atu ana nga matua ra. A, ka tata mai te waka ra, ka whakapae te tau, ka mea atu a Hikairo, "Taku tuahine! u mai ra ki uta kia mihi o iwi ki a koe." Ka utua e Te Ao-kapu-rangi, "Kaore au e u atu ki uta. Ko taku take kia rongo koe, ka hoki au." Ka mea atu a Hikairo-hukiki, "E pai ana; Korerotia mai" Ka mea atu a Te Ao-kapu-rangi, "Ae! i haere mai au ki a koe, he kupu naku i whakaatu ai ki a Nga-Puhi, kia wehea oku hapu, kia kaua e pa te ringa o Nga-Puhi—kia wehea ki tua ki Te Rerenga-o-Pani, a Ngati-Rangi-wewehi me ona hapu. A, whakaaetia ana e nga rangatira nana te take o te ope o Nga-Puhi, a, haere mai nei au, maua ko taku hoa rangatira e noho atu nei. Koinei te kupu." Ka utua e Hikairo, "E pai ana te aroha a Nga-Puhi ki a korua ko to kupu, he rangatiratanga tera no taua i a Nga-Puhi. Taku kupu, mauria atu ki a Nga-Puhi; kua ngaro te tane kei roto kei nga kuha o te wahine, e kore e taea te unu mai ki waho. Haere! Homai te inati o Mawake-roa, kia kotahi ano te ahi e tahuna ai a Te Arawa; pera ano i ta Raumati, kia pera ano i tenei ra. Heoi aku kupu."

A, hoki atu ana nga wahine ra, tae atu ana ki a Nga-Puhi. Ka patai mai a Pomare, "Pewhea te kupu?" Ka utua e Te Ao-kapu-rangi, "Ae! Heoi ra, E Nga-Puhi! kua tae i a au to whakaaro rangatira. Kati! me tu ahau i waenga i a koe, me hopu e taku waha, me karanga e toku reo, me pohiri e taku ringa taku whanaunga ki taku aroaro." Ka mea a Nga-Puhi, "Ae!"

I te ata, ka mutu te kai, ka whakahau a Hongi ki ona iwi kia uta ki nga waka, a, kua uta katoa a Nga-Puhi. Ka rupeke i runga i nga waka ka mea a Hongi, "Ki au a mua, te matakahi!" Ka mea a Pomare, "Ki au a waenganui, te pipi!" Ka mea a Te Wera, "Ki a taua!" Ka mea a Mango-nui, me Moka, me Riwhi, me Kira, me era atu rangatira, "Ko te kau-nuku tenei!" Ka mea a Hongi, "Ki te tata, ka haere au i te kawau-marō!" Ka mea a Nga-Puhi, "Ae me titiro a muri ki a koe, kia rite tonu."

A, katahi ra ano ka poua te hoe. Arara! He uira ki runga, ko te kanapu o te hoe a Nga-Puhi ki Roto-rua! Me te mea e tomo ana ki roto ki te whare! Ka kitea te tu-akau o te taha moana o Mokoia; kei a Ngati-Rangi-wewehi, kei a Ngati-Whakaue a mua; te unga atu mo Hongi kei a Ue-nuku-kopako. E tu ana a Te Kahawai i mua i ana tohu—o Rangi-wewehi; e tu ana a Te Rakau i mua i a Whakaue; e tu ana a Te Korekore i mua i a Ue-nuku-kopako. Kei te iwa *tini* te tawhiti, ko Hongi; tu tonu mai i waenga i te riu o tona waka. Ka takoto iho te pu a Te Hihiko ki a Hongi, ka mea atu te tuakana—a Te Awaawa—"Homai maku e pupuhi!" A ka hoatu te

pu ; ko te ingoa o te pu, ko "Haere-ata." Ka paea iho e Te Awaawae i runga i te rua-kumara : Ko Hongi ! tu rawa ki te potae-mata ! tirahaa ana i roto i te waka.

Kua u ki uta. Tino whakarerenga atu o te rakau, huata, taiahaa aha ; warea ano, e peke ana ki to Hongi waka, kua u katoa. A hea rahi te kaha a Te Arawa, e toru rawa nga whakahoki ; ka maro te whati a Te Arawa. Takoto iho i te ngaunga a te pu, he rau-ma-whitu.

Katahi ka maro te haere a Te Ao-kapu-rangi, ka whai kia tere tonaa eke ki runga i teteahi whare nui, ko "Tama-te-kapua" te ingoa ; no Ngati-Whakaue taua whare. Ka tae atu te kuia ra, piki tonu ki te tahuhu, ki te tekoteko o runga. Kua huakina e ia te kuwaha me te pihanga. Ka rangona te reo o te kuia ra i runga o te whare, "Te iwi e ! Ina ahau ! Ahu mai ki te whare !" Ka mohio a Te Arawa ko Te Ao-kapu-rangi tera e tu mai ra, ka maro te haere a nga whati ki roto ki te whare. Ki te ki a nga kaumatua ko waho noa atu o te marae te roa o te mana o Te Ao-kapu-rangi. Kaore a Nga-Puhi i tohe kia hopu i te tangata e tautika ana te oma ki te marae. A, pora rawa atu, kua ki katoa taua whare. Ki taku rongo ki oku koroua, e toru rau o Te Arawa i uru ki te whare nei ; koia tenei whakatauki e mau nei i a Te Arawa—"Ko te whare whawhao a Te Ao-kapu-rangi."

Ka po, ka ora nga mea i ora, ka mate nga mea i mate o Te Arawa ; ko etehi i hoe atu ma runga waka, ora atu ki uta, ki te tua-whenua. Ko o Nga-Puhi i hinga—te utu o Mokoia—e Te Arawa, hokorima takitahi.

A, i te tua-ahiahi i te rua o nga ra o Nga-Puhi e noho ana i Mokoia, ka kiia atu e Te Hihiko ki a Hikairo, "Ka haere ahau ki Mokoia, ki a Te Ao-kapu-rangi, kia kite au." A, ka whakaae a Hikairo, ka tonoa e Te Hihiko tona papa—a Te Waro—hei hoamona. Ka to te ra ka hoe raua, a, pouri noa ka u ki Mokoia ; haere tonu raua ka waiho te waka i te unga atu, i Te Rerenga-o-Pani. I te wahi i u atu ai raua, ka tutaki te tangata i a raua ; ka ui atu a Te Hihiko, "Kowai koe ?" Kua mohio mai tera i uia atu ra, ko Te Hihiko tera, ka mea mai, "Ko Te Hihiko koe ?" "Ae !" A mohio atu ana hoki tera, "Ko Mata-i-awhea koe ?" "Ae !" Ka mea atu a Te Hihiko, "Kei hea te whare i to taua whaea, i a Te Ao-kapu-rangi ?" Ka mea mai tera, "Hoatu taua !" Katahi ka haere atu ratou tokotoru, ka tata atu, ka tohungia atu, "Ara, kei te whare nui ra, kei a 'Tama' ?" Ki katoa taua whare ra i a Te Arawa ; ka mea atu a Te Hihiko, "Ae ! ka pai. Ka whai koha to taua whaea ki te iwi."

Ka haere atu ki te whare, ka tu i waho i te maihi. Ko Te Wera e noho tu ana i raro i te pihanga ; ka ui mai, "Kowai ma enei ?" Ka mea atu a Te Hihiko, "Ko au !" Mohio tonu mai a Te Wera ; kua huaki i te pihanga, ka karanga ki roto, "E Ao ! Ko to tama ; ko Te

Hihiko." Ka aue te kuia nei, ka whakahau kia tahuna te ahi; ka marama, ka tomo atu, ka kite mai nga rauohatanga ka hamama ki te tangi. Ka kite atu a Te Hihiko i ona matua, i ona tuakana, i ona taina whanaunga. Ka ki atu ki tona papa, ki a Haere-Huka Taiki,\* ki a Te Au-rei-te-awa, ki a Tamehana-te-Hotoke me era atu rangatira, "E pai ana ta koutou kuhunga mai ki to koutou tuahine, a, whaea hoki." Ka ki atu, "Heoi ano koutou?" Ka tu mai a Manga-piko, "Ko te Kuru-o-te-marama (ko), Moko-nui-a-rangi, kei te waiariki, kei Kaweka." E korero ana te whare, e karanga ana a Te Wera ki tona iwi, ki a Te Uri-taniwha, kia tangi he waipu mo Te Hihiko. A, tangi ana te waipu i te po. Ka ui a Nga-Puhi, "He aha tenei?" Ka pa atu te karanga, "Ko Te Hihiko!"

Heoi, ka ao te ra, ka tonoa e Te Wera he tangata ki a Nga-Puhi kia hui ki tona aroaro; a, ka hui mai nga rau o Nga-Puhi me nga rangatira katoa. Ka tu a Te Wera ki te tonono i te whakaaro o Nga-Puhi. Ka tu a Te Koki, ka mea, "Kua mutu taku patu i te tangata. Erangi, ko era moana, ko Tarawera me Roto-kakahi kei taku ringaringa, ka noho tuturu au ki runga i nga toto o taku tamaiti, o Te Pae-o-te-rangi." Ka tu a Ta-waewae ka mea, "Ae! koina te kupu. Erangi mo te patunga i nga morehu mai i mate ki Roto-rua nei, ka haere ano au ki te whakangaro i nga morehu i ora atu i konei, kia tika ai he kupu taumau maku ki tenei whenua—ki te iwi, ki te whenua, i mate ai taku tamaiti, a Te Pae-o-te-rangi. Ka whakaatu ahau i taku kupu kia rongo a Nga-Puhi; ki au era moana, a Te Roto-iti me Roto-ehu. Ka noho tuturu au me oku iwi ki tenei kupu. Kei a Te Wera-Hauraki me Nga-Puhi te kupu whakamutunga; kei a Hongi, kei a Pomare, kei a Mangonui."

Ka tu a Te Wera, ka mea, "Haere mai E Nga-Puhi! Haere mai! Naku koutou i karanga atu kia tae mai ki taku aroaro i tenei ra, kia whakaatu nga matua o to tatou tamaiti i te kupu, kia rongo atu au, tenei papa o ta tatou tamaiti, o Te Pae-o-te-rangi. A, kua rongo au i nga kupu a oku hoa, a Te Kiri-mate. Whakarongo mai E Nga-Puhi! E oku hoa rangatira! i tu ai te mana, me te kupu e tau nei koe i runga o Roto-rua—Naku! Nau! Kua ea to tatou tamaiti. Kua mate te tangata; kua mate te whenua; kua riro kei roto i to ringaringa; i tenei ra, kua kore he orange mai, i naiane. Kia rongo E Nga-Puhi! Kua tomokia taku whare i te po nei; ko taku tamaiti tenei, ko Te Hihiko-o-te-rangi, ratou ko ona matua." Ka karanga a Te Wera, "E Hiko! puta mai koutou ko o matua kia kite a Nga-Puhi i a koe!" A ka puta mai ratou, ka tu a Nga-Puhi ki runga i te marae karanga ai, "Nau mai! Nau mai!" a ka tau ano a Nga-Puhi ki raro.

\* Taiki, ko te ingoa o te papa o Haere-huka.

Ka korero ano a Te Wera, "Na! E Nga-Puhi! Ko te iramutu tenei a Hikairo, a Kaha-wai. Kati! Kua kore au e whatoro atu ki tetehi kupu ke atu maku, a, titiro mai, kua pikitia taku tuara, e te tangata e noho nei i to aroaro. E Nga-Puhi! E hara i te mea karanga atu e au, nana i kuhu mai ki roto i te ahi e ka atu nei i Haere mai E Mara! E Te Hihiko! Tomokia mai; whakarahia te patu i te ringa o Tau-marere, e tau nei a Puhi-taniwha-rau i Rotorua." Ka huri atu te aroaro o Te Wera ki a Nga-Puhi, "Na! E Nga-Puhi! ka matau mai koutou ki aku kupu. Naku a Te Pae-o-te-rangi: naku te pakanga, a, naku ano i tuku ki raro. Taku kupu, me hohou te rongo ki a Te Hihiko ratou ko ona papa i tenei ra."

Ka noho a Te Wera ki raro, a, roa rawa a Nga-Puhi e whakaarona ana ki te korero a Te Wera. Ka karanga a Hongi, "Noho ake," E koe etehi e patipatia nei. Ka tu a Pomare ki runga, "E pai ana to kupu me to korero e whakaatu nei koe ki a Nga-Puhi. Kei a koe te kupu, kei a Te Kiri-mate." Heoi, ka tu a Te Koki, "E pai ana, kua ea i a Nga-Puhi ta taua pakanga mo ta taua tamaiti. Koinei te kupu." A, ka tu ko Ta-waewae, "E pai ana, nau te tamaiti me te pakanga, a, nau ano i hohou te rongo, e pai ana." Ka huri atu te aroaro ki a Nga-Puhi, "E Nga-Puhi! me hohou te rongo nei?" Ka ki mai a Nga-Puhi katoa, "Ae!"

Heoi, ka mutu, ka tu a Te Wera, ka mea, "Na! E Mara, E Te Hihiko! kua rongo koe i te kupu a Nga-Puhi, kua mau te rongo ki a koe, ki a koutou ko o papa. He kupu tenei naku: Tikina a Hikairo, to papa; kia kite a Nga-Puhi. Kua mau ke te rongo." A, ka whakaae katoa a Nga-Puhi, a, ka tu mai a Nga-Puhi ki te hongikiri a Te Hihiko ma, a ka tu atu hoki a Te Hihiko ki te mihi ki a Nga-Puhi.

A, ka mutu e uta ana a Nga-Puhi—ki a Te Wera, ki a Te Uri-taniwha—ki runga i tona waka i a "Herua." Ka eke a Te Waro me nga rangatira i kuhu ra ki te whare ra—a Te Arawa ma; ka eke hoki a Taku tetehi o nga wahine a Te Wera; mana tonu e tiki a Hikairo. Ka hoe, a, ka tae ki Motu-puka ki Kaikai-tahuna, ka piki a Te Waro ma ki a Hikairo i runga i Te Iwi-roa; a, ka korerotia atu e Te Waro, "Kua mau te rongo a Nga-Puhi ki a matou ko ta taua tamaiti, kia tae koe—tona papa—ki a Nga-Puhi." Heoi, ka whakaae te Ruanuku nei, ka haere, ka tae ki tatahi; e tu mai ana a Taku e-karanga ana mai, a, mutu rawa te mihimihi ka hoe.

Ka u ki Mokoia ka toia tonutia te waka me nga tangata i runga. E hui ana a Nga-Puhi; te tuatahi tonu ki te whai korero ko Te Koki, te rua, ko Ta-waewae; ka mea a Hongi, "E Nga-Puhi! Ko Te Wera, ko Pomore, kati hei whai korero kia tokowha." Ka tu a Pomare, a, i muri rawa ko Te Wera; he mihi tonu; te kupu whakamutanga a Te Wera, "He rongo-taketake tenei ki a koe, E Hikairo!"

me to tamaiti, me Te Hihiko, me to tuahine, me Te Ao-kapu-rangi. E kore e takahia e au, e Nga-Puhi hoki, ake nei! ake nei!" Ka mutu, ka tu a Te Tautahi-a-whékiki, ka whakahoki i nga kupu a Nga-Puhi, ka mea, "Ae! naku taku tamaiti i tuku mai hei patunga mau, hei take hoki maku ki a koe—he hopu naku i to whakaaro. A, kua rangatira nei koe ki a maua ko taku tuahine ko Te Ao-kapu-rangi me ta maua tamaiti. Ka pai! E noho taua i to taua moana E Nga-Puhi! Ko koe, ko au; hei rangatira mo tenei whenua. Na tenei kupu hoki i aha, i hoatu a Roto-rua ki to ringa! Kaore! Na te pokanoa ki a koe, na, kua mate te tangata, kua mate te mana me te whenua. I manakohia ai tera kupu pohehe a te tangata nana toku kaha e tu atu nei au i o koutou aroaro" (Ko enei kupu a Hikairo mo te whakamananga i te kupu a Te Whata-nui, i mate ai a Te Pae-o-te-rangi). "Te kati atu i Tarawera, ko te pekenga o teteahi taha o Roto-rua ki a koe! Karanga, E Nga-Puhi! maku ake ano he take hei matenga moku i a koe, a, mo taku whenua. Karanga E Nga-Puhi! i te awatea."

Ko Hongi, kei te taha tonu o Hikairo e whakamiharo ana, e mea ana. "Hi! He tangata koe, E Hikairo! I rere noa koe i te kaha-runga o te kupenga a Rahiri!" Whakamiharo katoa nga rangatira o Nga-Puhi ki a Hikairo.

A, ka mutu, ka hoehoe noa atu ki te kimi morehu. A he roa te wa e noho ana a Nga-Puhi—ki te mohio ake, e rua wiki me te *hawhe*; a, ka hoki te ope nei, ka tae ki Waihi. Tae atu ka whai kupu a Te Wera ki a Hikairo kia riro a Te Hihiko, a Te Ipu-tutu-Tarakawa hei whakahoki mai i a ia ki Roto-rua; ka whakaae a Hikairo.

Kia marama ano tenei maungo-rongo, i ma runga mai i a Te Ao-kapu-rangi, a, kore rawa i takahia e Nga-Puhi tena maunga-rongo ki Roto-rua, a, e takoto nei; tae noa mai ki te whakapono nei. A, ka puta te ihu o te tangata ki te ao-marama i roto i nga wa o te ture nei. Tena i aua ra, kore rawa i kite atu amua i tona aroaro, kore rawa i kitea ake, kei hea tona rangatiratanga, a tona mana ranei, ara, to Te Arawa i runga i te take he a teteahi tangata i mate ai a Te Arawa. Na! ka marama tenei; na Te Wera i arai nga kupu a Te Koki raua ko Ta-waewae kia nohoia nuitia e Nga-Puhi a Roto-rua, me era atu wahi o Te Arawa, kia huna, kia whaia nga morehu. Te rua o nga take ko Te Ao-kapu-rangi e moe i a ia; koinei nga take i ora ai a Te Arawa i a Nga-Puhi.

(Tera atu te roanga.)

## THE FALL OF MOKOIA,\* ROTO-RUA.

When February came, food was collected and hundreds of warriors of each tribe of Nga-Puhi gathered in the canoes—right away from Muriwhenua (the North Cape) to Whangarei at the other end. They started down and came on, eventually landing at Tauranga, where the Ngai-Te-Rangi tribe said to them, “Thy friends, to whom you are going, Te Arawa are all gathered from each lake at Mokoia on the island, so that you shall not get at them. There is not a bit of a canoe left on the shores, in order that you may not follow them—it was by water that the Te Arawa tribe gathered at the island.” Most of the chiefs assented to this statement. The Nga-Puhi then asked if the road by way of Manga-o-rewa was available, from Tauranga to Rotorua, by which they might drag their canoes. Ngai-Te-Rangi replied, “The most of that way is by rocky cliffs; your canoes will not get through.” Then Ngaro-patuki (of Ngati-Pukenga, who was taken prisoner at Te Totara pa; but who also belonged to the Ngati-Piki-ao branch of Te Arawa) arose and said to the Nga-Puhi, “Our canoes may reach Rotorua; I know a way; there will be two days of hauling, then we shall reach Roto-ehu lake. We must go by Waihi (just to the east of Maketu). To this Nga-Puhi consented. Te Ao-kapu-rangi† now said to Te Wera, “The relatives of my children are living on the Ponga-kawa river” (up which the hostile fleet was to pass). Te Wera replied, “You should speak to Nga-Puhi.” So Te Ao-kapu-rangi arose and said, “Listen, O Nga-Puhi! The Waihi route has been determined on. Understand, O chiefs! the object of your journey is at Lake Tarawera and Roto-rua. Do not lay hands on the fires that may spring up on the Ponga-kawa river; they are those of the relatives of my children; they have a different name, Ngati-Awa” (and not Te Arawa). Te Koki replied, “Yes! my hand will not stretch forth towards any outside the source of my pain” (*i.e.*, towards none but those who killed Te Pae-o-te-rangi).

The war party now started for Waihi, and thence went up the Ponga-kawa river, sleeping the first night at Wha-ereere. The next day they reached Te Kauri, and the day after Te Pari-whaiti, where commenced the portage, at the place where the water sinks into (? arises from out) the ground. Here Nga-Puhi had to haul their canoes, and were two and a half days in reaching Roto-ehu lake. Arrived there

\* Mokoia, is the island near the centre of Roto-rua lake, with which is associated the well known story of Hinemoa.—TRANS

† Te Ao-kapu-rangi was grandmother of the author; she had been taken prisoner in a former raid by Nga-Puhi, and Te Wera married her. She belonged to the Tupu-ika branch of Te Arawa, whose home is near Maketu. Her first husband was Rauru of Tapu-ika, the author's grandfather.—TRANS.

they paddled across to Tapuae-haruru, where they again hauled the canoes over the portage, which is not long (a little over a mile) and the land is level, and then came out at Te Roto-iti lake. In the morning they paddled on, and in early afternoon reached Ohau at Roto-rua, where the canoes floated (at anchor). Nga-Puhi remained there the rest of the day considering the arrangements for Tu, the war god, that is, for the coming fight.

In the evening Te Wera said to his wife, Te Ao-kapu-rangi, "What about your *hapu* (tribe, relatives)? Shall I kill your brothers (relatives) Hikairo, Kahawai, and Te Rangi-ka-heke? If you wish to say anything to Nga-Puhi, it will be well. After I have heard their reply, I will consent" (or not, as the case may be). So Te Ao-kapu-rangi arose and said, "Listen, O ye chiefs of Nga-Puhi! I and my former request in reference to the relatives of my children, have been treated like chiefs, on the road we came. But this is another word of mine to you. On the side to the north of Roto-rua, all the *hapus* there are mine; none of them were concerned in the matter which brought you to Roto-rua. Yonder is thy blood—at Roto-kakahi lies Te Pae-o-te-rangi. The only side of Roto-rua that has sinned against you is at Te Puke-roa. Now! as all the Arawa are assembled at Mokoia, I ask you, the chiefs, to look on me—the side that has done you no wrong. Let me go and remove them from thy hand. These are all my words." Te Koki then arose and said, "Your application is good, as is your word of explanation to us—the origin of this pain. The final word after me rests with Te Wera and Ta-waewae. I will now explain, that the chiefs of Nga-Puhi may hear. O Nga-Puhi! I did not come here that my weapon should strike at random those who have not sinned against me, but rather against those of Te Arawa who have done so; that is, the Tu-hou-rangi tribe of Tarawera and Roto-kakahi lakes, and also the Ngati-Whakaue tribe at Te Puke-roa; toward them is my heart (desire)—against those branches of Te Arawa."

When he had finished, Ta-waewae spoke to the same effect. Te Wera was the last, and he said that Te Ao-kapu-rangi and his other wife, Taku, should go in the morning (to Mokoia).

At daylight next morning Te Ao-kapu-rangi and her fellow wife paddled away for Mokoia island—their canoe was a *tiwai*, one without attached sides. Whilst they were paddling on, the *tohunga-tuāhus* (priests of the altar) of Te Arawa—Unu-ahu, Tu-makoha, 'Tu-hoto,\*

\* Tu-hoto was the old priest who was buried for seven days at the eruption of Tarawera, 1886. His own tribe—Tu-hou-rangi—accused him of being the cause of the eruption. We had a great struggle with him to induce him to leave his home, after being dug out from the ruins of his hut, when taking him to Roto-rua. He died there a few weeks afterwards.—TRANS.

Riki and Kohuru—were at the water's edge, calling on the gods Te and Ta-whiri-matea to overturn the canoes of Nga-Puhi so they might be drowned in the lake Roto-rua. But the lake did not respond a bit. As the women advanced, they were seen by the thousands of Te Arawa, "Ha! A canoe! Two people are in it!" Te Arawa knew well that they came from Nga-Puhi, then camped on the flat at Ohau. Then said Hikairo, "Gird yourselves! but only Ngati-Rangi-wewehi and its branches, that is Te Ao-kapu-rangi that is coming to us." They formed in four companies, Hikairo at the head of them, while Te Kahawai was at Paenga-tangata point, the other companies at Paepae-rau hot spring. When the canoe drew near, it rested broadside on, and Hikairo said, "My sister! come ashore that thy people may greet thee." Te Ao-kapu-rangi replied, "I shall not land; when you have heard my object, I shall return." Hikairo-hukiki said to her, "It is well! Tell us what it is." Then said Te Ao-kapu-rangi, "Yes! I came to thee because of my word to Nga-Puhi to the effect that my hapus should separate from the others, so that the hands of Nga-Puhi should not strike them. That they should move off to beyond Te Rerenga-o-Pani—that is Ngati-Rangi-wewehi and their branch tribes—and the chiefs who inaugurated this war party consented. Hence came I, with my chieftainess friend who sits there. This is the message." Hikairo replied, "It is well that Nga-Puhi has consideration for you and your message; it is an ennobling of us by Nga-Puhi. My word—take back to Nga-Puhi; the husband is embraced in the arms of the wife, and cannot be withdrawn. God! Bring hither 'the terror of Mawake-roa,' so that one fire may consume Te Arawa; as it was with Raumati,\* so let it be to-day. These are all my words."

The women now returned to the Nga-Puhi camp. Pomare asked them, "What is the answer?" Te Ao-kapu-rangi replied, "Yes! It is enough, O Nga-Puhi! I have conveyed your considerate thought to them; but I shall have to stand in the midst of you, and catch (them) with my mouth, call them with my voice, and beckon with my hand my relatives." To which Nga-Puhi consented.

In the morning, after breakfast, Hongi commanded his tribes to embark on board the canoes, which they did. When all were collected, Hongi said, "I will take the front, and form the wedge!" Said Pomare, "I will take the middle, and be the lesser wedge." Te Wera said, "Both of us will!" Mangonui, Moka, Riwhi, Kira and other chiefs said, "We will form the main and after part of the fleet!" Again said Hongi, "When we draw near, I will charge with the point of the wedge (*Kawau-marō*) or form the front of attack."

\* It was Raumati who burnt the original Arawa canoe not long after the arrival here from Hawaiki, about the year, 1350. Hence the allusion in Hikairo's speech.—TRANS.

Nga-Puhi all replied, "Yes! the rear will look to you, that we may all act together."\*

And then were the paddles driven deep into the water. Ah! The lightning above alone could be compared to the flashing of the Nga-Puhi paddles in Rotorua! It was just like entering a house! Then was seen the serried ranks ashore on Mokoia: Ngati-Rangi-wewehi and Ngati-whakaue were in front, whilst the place where Hongi was to land was held by Ngati-Uenuku-kopako. Te Kahawai was standing in front of his company of Rangi-wewehi; Te Rakau in front of his company of Whakaue; and Te Korekore in front of Uenuku-kopako. When Hongi was about nine chains distant, standing up in his canoe, Te Hihiko levelled his gun at him, but his elder brother, Te Awaawa, said, "Let me shoot him!" So the gun was given to him—it was named "Haere-ata"—and Te Awaawa fired from the roof of a *rumara* store: 'Twas Hongi! struck on his helmet!† Down he fell into the canoe!

They now landed. Then was seen the clashing of the weapons—of the *huatas*, *taiahas*, &c. Whilst some engaged Hongi's canoe, all the rest landed. Now, great was the persistence of Te Arawa; not until they had returned three times to the charge did they retreat, and then there laid dead one hundred and seventy of them, struck down by the biting of the guns.

Now Te Ao-kapu-rangi had hastened away to reach the roof of a great house named "Tama-te-kapua" belonging to Ngati-Whakaue. When the old lady got there, she climbed upon the ridge pole near the *hekoteko*, or figure over the entrance. She had already opened the door and the window. And then was heard her voice: "O people! Behold me! Come to the house!" The flying Te Arawa tribe, recognising Te Ao-kapu-rangi standing there, came straight to the house. According to the old men, the *mana* or protecting influence of Te Ao-kapu-rangi extended far outside the house and beyond the *marae*, or court. Nga-Puhi consequently respected this part and did not attempt to prevent anyone from fleeing to the *marae*. By evening the house was quite full of refugees. From what I heard from my elders, there were three hundred of the Arawa in the house; hence is this "saying" retained by our people: "It is the cram-full house of Te Ao-kapu-rangi," used when many people gathered in a house.

By night time, "those who died were dead, those who lived were alive" of Te Arawa. Some took to their canoes and escaped to the main land. Of Nga-Puhi who fell by Te Arawa—the payment for Mokoia—there were fifty once told.

\* It is clear from the words used that Nga-Puhi were adopting one of their most effective modes of attack, *i.e.*, in wedge formation like the Roman *cuneus*.

† This helmet was said to have been given to Hongi by George IV. It is believed to be in possession of the Upper Whanganui Natives still.—TRANS.

Now, towards evening of the second day that Nga-Puhi had occupied Mokoia, Te Hihiko\* said to Hikairo (both having escaped to the main land), "I am going over to Mokoia to see Te Ao-kapu-rangi." Hikairo consented to this, and then Te Hihiko urged his uncle Te Wero to accompany him. At sunset they paddled off, and by dawn reached Mokoia; where, leaving the canoe at Te Rerenga-o-Pani, they went on. At the landing they met a man whom Te Hihiko recognised as Mata-i-awhea, who guided them to the house saying, "There are the people at the big house, at 'Tama-te-kapua.'" The house was quite full of Te Arawa, so Te Hihiko said, "Yes! it is well. Our mother has indeed been generous to the people."

They now approached the house and stopped outside at the barge-board, near where Te Wera was standing beneath the window, who asked, "Who are these?" Te Hihiko said, "'Tis I!" Te Wera knew at once who it was, and opening the window called inside, "O Ao! here is thy son Te Hihiko!" The old lady uttered an exclamation and ordered the fire to be made up. When there was sufficient light the strangers entered, and on seeing the many there, commenced to greet. Te Hihiko there saw many of his elder relatives and his cousins. He said to his relative Haere-Huka-Taiki,† to Te Auru-te-awa, to Tamehana-te-Hotoke and others, "It is well; your joining your mother and sister. Is this all of you?" Manga-piko arose and said, "Te Kuru-o-te-marama and Moko-nui-a-rangi are at the hot boiling spring, Kaweka." Whilst those in the house were speaking, Te Wera was calling to his people, to the Uri-taniwha tribe of Nga-Puhi to fire a volley in honor of Te Hihiko. This was done in the night. The other Nga-Puhi asked, "What is this?" and they were told it was on account of Te Hihiko.

In the morning, Te Wera sent a man to assemble the whole of Nga-Puhi to his presence, and when they had gathered he proceeded to elicit their ideas on the situation. Te Koki arose and said, "I have finished man-slaying, but intend to take possession of the Tarawera and Roto-kakahi lakes, and shall dwell permanently there where was spilt the blood of my child, Te Pae-o-te-rangi." After him came Ta-waewae, who said, "Yes! that is the word; but, with reference to those who escaped from here, I intend to follow and annihilate them, in order that I may have justification in taking possession of the land—the people together with the land whereon my child Te Pae-o-te-rangi

\* Te Hihiko was the author's uncle.—TRANS.

† Haere-Huka was the man whose subsequent action in 1834 brought on the war between his tribe—Te Arawa—and the Ngati-Haua, under their celebrated chief Te Waharoa.—TRANS.

was killed. I now explain to Nga-Puhi, that I shall take the lakes Roto-iti and Roto-ehu. I and my people are determined on this; but the final decision must remain with Te Wera, Hongi, Pomare, Manga-hui and all Nga-Puhi."

Te Wera now arose and spoke, "Welcome Nga-Puhi! I invited you here to-day to listen to the words of the elders of our child, and also that I—an elder relative of Te Pae-o-te-rangi—might likewise hear. I have heard what Te Kiri-mate and our friends have said, and now listen to me, O Nga-Puhi! My chief-like friends! the origin of our being here at Roto-rua, was due to me as well you, and our child has been avenged. Both men and lands are in your hands, and to-day there are few left alive. Let me tell you O Nga-Puhi! my house has been entered in the night; here is my child Te Hihiko-o-te-rangi and his elders." Turning to Te Hihiko, he said, "O Hiko! come forth with your elders that Nga-Puhi may see you!" When they appeared, Nga-Puhi arose and welcomed them, and then sat down again."

Te Wera again addressed them, saying, "Behold! O Nga-Puhi! This is the nephew of Hikairo and Kaha-wai. Enough; I will not say anything further, than to ask you to consider that my back has been climbed by he who is now in your presence. O Nga-Puhi! it was not I that invited him, he came of his own accord to the fire that burns here. Welcome, O Sir! O Te Hihiko! Enter, and "*Whakarahia te patu i te ringa o Tau-marere*, 'Nga-Puhi-of-the-hundred-tani-whas' \* is resting at Rotorua."

Turning his face towards Nga-Puhi he added, "Behold now! O Nga-Puhi! you understand my words. Mine was Te-Pae-o-te-rangi; mine was this quarrel, and mine it is to end it. My word is, we will make peace with Te Hihiko and his elders this day."

After Te Wera had sat down, Nga-Puhi were a long time in considering his words. Hongi then spoke, and after him Pomare arose and said, "What you have said to Nga-Puhi is good; it rests with you and Te Kiri-mate to decide." Te Koki said, "It is well, Nga-Puhi has avenged our child. Let that be the word." Ta-waewae, after expressing his assent, turned to Nga-Puhi and asked them, "O Nga-Puhi! shall we confirm this peace?" to which they replied "Yes!"

After this Te Wera, addressing Te Hihiko, said, "Now! O sir! O Te Hihiko! you have heard the word of Nga-Puhi, the peace has been concluded with you and your elders. This is my word to you. Fetch Hikairo, your elder relative, that Nga-Puhi may see him. Peace has been made." After Nga-Puhi had all assented to this proposition, they arose and rubbed noses with Te Hihiko and the other Arawa, and then the latter returned their greeting.

\* A motto or symbol for the many chiefs of Nga-Puhi.—TRANS.

At the end of these proceedings the Uri-taniwha branch of Nga-Puhi, of which Te Wera was chief, embarked in his canoe "Heruaa" together with Te Waro and the other Arawas who had taken shelter in the house, and Taku, Te Wera's wife, who was to fetch Hikairo, and paddled off to Motu-puka at Kaikai-tahuna. Then Te Waro and others ascended to Te Iwi-roa and informed Hikairo that peace had been made and they had come to fetch him to Mokoia to see Nga-Puhi. To this the old chief consented, and they then returned to the beach where Taku greeted them, after which they embarked.

On landing at Mokoia, their canoe and all in it were hauled up together. Nga-Puhi were gathered at the *pa*, and the first to speak was Te Koki, and then Ta-waewae. Hongi said, that those two with Te Wera and Pomare should make the four to speak. This was done, words of greeting being spoken, finishing up by Te Wera saying, "This is a binding peace with thee, O Hikairo! also with your young relative Te Hihiko, and your cousin, Te Ao-kapu-rangi, which will not be broken by me or Nga-Puhi, for ever and ever!" There arose "The-Tautahi-a-whekeke" (Hikairo) to reply to the speeches of Nga-Puhi: "Yes! It was I that sent my nephew that you might kill him, that I might have a cause against and that I might understand your thoughts. But now you have exalted Te Ao-kapu-rangi, our son, and me. It is well! Let us both remain at our lake, O Nga-Puhi. Both you and I will be the chiefs of this land. Is it this word that gives Roto-rua into your hand? Not so! It was the unwarranted proceedings against you that caused our people to be killed, and the loss of the land and prestige. It was in consequence of that man's foolish speech that gave me strength to stand before you" (in this cause). (These words of Hikairo had reference to their compliance with Te Whata-nui's directions, through which Te Pae-o-te-rangi was killed). "Was it not sufficient that Tarawera sinned? Must one side of Roto-rua do likewise? Call then, O Nga-Puhi! Leave it to me to furnish a cause for you to attack me and my land (in the future). Call then, O Nga-Puhi, in the daylight."

Hongi all this time was near Hikairo's side admiring his speech. He said, "Hi! Thou art a man, Hikairo! who escaped over the top rope of the fishing net of Rahiri!" All Nga-Puhi were amazed at Hikairo.

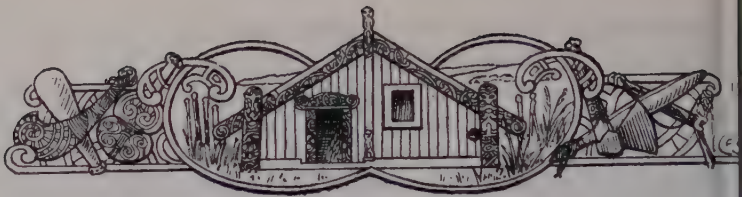
After this, they all went to search after the refugees from Mokoia. It was a long time that Nga-Puhi stayed there—probably about two weeks and a half, and then the army returned by the way they came to Waihi on the coast. After they had got there, Te Wera requested Hikairo to allow Te Hihiko and Te Ipu-tutu-Tarakawa\* to accompany

\* The uncle and father of the author.—TRANS.

him on his further voyage, and also to serve as a reason for his return again to Roto-rua, to which Hikairo consented.

Now let this peace at Roto-rua be made quite clear. It was through Te Ao-kapu-rangi ; and Nga-Puhi never broke it down to the arrival of christianity, when men's noses first came forth to the world in the days of the law. As for those days, no one saw before his face, nor knew where his independence or his prestige were. Such was the case of Te Arawa tribe in acting on the evil counsel of a stranger, which caused their misfortunes. Behold ! it is now clear ; that Te Arawa frustrated the wishes of Te Koki and Ta-waewae that Nga-Puhi should take permanent possession of Roto-rua and other parts of Te Arawa territories, and also their desire to chase and annihilate the refugees of Mokoia. The second cause was Te Ao-kapu-rangi who was his wife. These were the causes that saved Te Arawa from Nga-Puhi.

*(To be continued)*



## EXTRACTS FROM THE DIARY OF DR. SAMWEL

(SURGEON OF THE "DISCOVERY" DURING COOK'S  
THIRD VOYAGE, 1776-79).

BY J. EDGE PARTINGTON.

[We have attempted to reconstruct some of the Maori songs, and put them in modern Maori, but with little success, and some are beyond altogether. They will, perhaps, serve as exercises of patience for some of our Maori scholars in endeavouring to decipher them. We may repeat the remark made formerly in connection with a similar subject—that, as a rule, the English ear, until after long training, appears incapable of catching the sounds of the Polynesian language. The French are much better in this respect, as is proved by a comparison of Dumont D'Urville's native names and places with those given by Captain Cook and others of our countrymen. From the little that can be made of the *Ehugas* (*hakas*) they are just the common description of song made to accompany their so-called dances (*hakas*), and have little interest unless the incidents referred to were known. Dr. Samwel's observations on the customs of some of the other islands are of much more value.—EDITORS.]

[The manuscript journal from which the following extracts have been taken is evidently the one referred to by Dr. Kippis as having been prepared for his use in writing the life of Captain Cook. The manuscript is now in the British Museum.—EGERTON, 2591.]

TASMANIA.—Cook I., p. 100.

p. 9. "Some of them had skins secured to the soles of their feet which served to defend them from the stones."

p. 10. "They speak very quick, their language is not harsh, it is quite different from that of the South Sea Islands. Omai did not understand a word of it. The nose they call *roa*; teeth, *harbeggarr*; a woman, *quadne*; cold, *marre*."

## NEW ZEALAND.

p. 12. These War Songs they call *Ehaga*\* . . . The sounds are as follows, but we are quite at a loss for the meaning—

*Ehaga* Toteranue† or the War Song of New Zealand.

## No. 1.

Ahe ketaka paoure eta whaidanga nagoo  
 Whao e mamanga taware tana mea wagaw  
 Nghadia awite tebo pegira wahaw nghapi  
 Kitanga ketaga teinoo ahaw kihei au whiwa  
 Wara wara katai maitepa eragi kahaw  
 Maitapaw heragi ahaw uha.

Attempted reconstruction in modern spelling:—

He heketaka-pouri,  
 He tawhairanga naku  
 (I) waho i nga manga tawhare  
 Tana mea whakau, ngarea,  
 Awhiti(a)te po  
 Piki rawa ahau,  
 Nga pikitanga ki Taka  
 Te noho ahau,  
 Kihai au (i) whiua (ki) Warawara  
 Ka tae mai te Paeraki  
 Ka pomai te pawera  
 Ki ahau-uha (? aue).

## EHAGA 2.

Teira temerama kaoure etepoi otahoo  
 Atoamati kaiti loginoo ewhage kinooana  
 Tearooa ketetahoo wagamanoo etaoa tengadoo  
 Owai pakooa etatoa owihoo wireeira to'o  
 Obogo taboo kamatoo.

## No. 2.

Attempted reconstruction in modern spelling:—

Tera te marama, Kaore e te po  
 O taku atua mate  
 Kai tiro kino,  
 E whaki kino ana  
 Te aroha ki te tahu  
 Whakamanu e taua  
 Te ngaru o Waipa,  
 Koai te toa awhiawhi (i) reira,  
 Tou upoko tapu ; ka mutu.

## EHAGA 3.

Agoo anai coaga tagodo iteka onodi odea  
 Ketoo katehoo wanooi pokia awroo tean  
 Mawo topia ooroo teama.

\* *Ehaga*, is the Maori *He Haka*, a species of song used to accompany their posture dances.—EDITORS.

† This is apparently intended for "He Haka ; Totaranui." The latter being the part of Queen Charlotte's Sound near Ship Cove, where Cook always anchored on his visits to New Zealand. If this is so, the dialect will be that of Ngati-Kuia probably, in which the "k" is often substituted for "nga" as appears in the song.

p. 18

EHAGA 4.

Rorongoo cowenaki nate hooorage neigedabo  
 Ehaooa tata tooge tetaw imahi meirooa  
 Neimeawa cahe moitoa maiagoorangi pahe  
 Whahewa conohotene coteta ta pahi meitewar.  
 Ei cooroo pa anga maiewenoogoo eohatata  
 Toohooe tetaw enai mairoa neimahawa cametoo.

EHAGA 5.

Tehitoo kihicoia wakahi tomonakoo kihaooi  
 Kaietarego cainga pooga caria paira caw  
 Paniana kete toogoo ketaga paouri waragi  
 Tererenga aw vaga adema tangigi tehowa  
 Iete nabooro ee eko reroto nghadugi  
 Tebooda ikai etiiva niwigi teahi ea.

A song of lamentation which they sung at burials—

Erooangraw haramainaia ketehooi toohoo  
 Etimeiradoo ewainganooi oowagoo cawanganei  
 Tootooaheni wagheritidia keinoonomai  
 Tekai ahoorahoo monarawerooa etaka  
 Eirooa mahangana camitoo.

1777.—Feb. 25.

p. 18. Dirge sung by *Taywcherooa* and *Cocoa*, the two New Zealanders who sailed with Cook, on sailing—

“Nomeira ehiga herameira aeoi tewkitahiti  
 Kieiragoi toogieiaw kieretooagawaw  
 Ingeriraia kihewhewadoogoi kitetahaw  
 Oteoomoo away.”

(ATIU ISLAND) WATEEOO.—April 8.

p. 21. Everything they [the natives] had from us they smelled as if they had. They smelled our skin, and expressed their surprise by the exclamation, Oh! . . . at the same time striking their breasts. . . .

p. 25. Their tattawing seems to be a kind of heraldry, for those of the same tribe or family were marked exactly alike. However, our stay was too short to make certain of such circumstances as these.

(TONGA ISLANDS) ANAMOOKA.—April 29.

p. 30. Captain Cook was visited by the King of the Islands, whose name was *Toobow*, about 30 years of age. . . . He encouraged his subjects to bring hogs and other provisions to market, which were our first object, though in a short time another article engaged our attention from the highest to the lowest, and was sought after with greater avidity than the hogs or breadfruit, and though it was a contraband trade it was prosecuted with the greatest activity and spirit in defiance of the severe penalties with which it was loaded, and in contempt of that danger which attended the prosecution of their fraudulent and

mercative traffic. This article was no other than red feathers. It must be remembered that at Otaheite red (p. 31) feathers are prized above everything whatsoever, they being the most valuable offering they make to their gods, and very scarce on that island, as they have no birds with red plumage. This circumstance was found out by our circumnavigators last voyage, who happening to bring a few red feathers with them from the Marquesas found what great value the Otaheiteans set upon them, preferring them to everything they had got. . . . Every one endeavoured to supply himself with a good stock at these islands, where they are so plentiful, though these people got them from another island. . . .

## TONGA.

p. 54. The furniture of their houses consists of the *Garee*, or stools, which they use for pillows; cups made of the cocoanut shells, wooden bowls of various sizes, different kinds of vessels made of clay. . . .

[Cook, 1784, I., p. 375, mentions the Fijians being at Tonga, and having earthen pots.—J.E.P.]

p. 55. They keep their arrows in long quivers made of large hollow bamboo.

[None of these are, I believe, in existence.—J.E.P.]

p. 55. They have also spots set apart for burying their little fingers, which they cut off, and for their children's navel strings. These are raised in the public highway, and in size and appearance are much like a country cockpit. They call them *ejee*. . . .

p. 56. Their sails are made of strong matting, and have generally the image of a cock upon them. . . .

Panpipes are called *meè-meè-a'h*.]

Their carving they execute very neat. This art is chiefly employed by them in ornamenting their clubs, which they carve all over with the shape of men, birds, dogs and fish, &c., in different parts, and fill up the whole with straight and spiral lines in various directions, and they sometimes inlay them with bone as they likewise do their stools that they use for pillows, though they never carve them. They also carve the handles of fly-flaps in the same manner that they do their clubs, and they have small sticks carved two of which they put between their (p. 57) fingers and clap together in the same manner that children in England do with stones.

[I have never seen any of these sticks.]

p. 59. After lying in the women stain their bodies and faces of a yellow colour, and this they continue to do for a certain time.

p. 60. Among the amusements . . . is darting a stick with an oval head a great way, which they do by striking it first against

the ground ; it then rebounds to a considerable distance. This is a play very common among the young boys.

[The game of *tiga* is also common in Fiji and the New Hebrides.]

J.E.P.]

. . . They informed us that a little time before our arrival they had been at war with the people of an island called Fidgee, which they said lay W.N.W. at the distance of five days' sail, which may be about 200 leagues. . . . It is probable that the two isles carry on trade in time of peace. We saw some pieces of cloth very curious and prettily painted, which they told us came from Fidgee, and that none like it was made at Tongataboo.

p. 63. NOTE.—One of the following lines the girls frequently sung at the same time smacking the finger and thumb together :—

Doo seea sau-neeä dawfai ojee-mai  
Soo-ee la soo-eh langee-mai langee-eh  
Edoomelageea fucatabageea langeed-  
Emelama langee-dodo.

The following words they repeat in the common dances :—

Aina fogee, aina fogee, &c.

These words the men sung together on approaching the ship in their large sailing canoes :—

Edareeäb edagodo, &c.

These monosyllables they use in hoisting the sail of the canoe, &c. a direction for all to exert their force together :—

Eë-ö-yä eh, &c.

*Tama* or *Jana* is an appellation they use in calling to a person, the same as we do you, sir, friend, &c.

*Wei-senye* a note of admiration.

*Wooi-wooi-wooi* a note of astonishment.

They have songs of considerable length, of which the following is one :—

Ofa geeva vaw Mana doo leva Edoodogomai  
Ano boo boo Monoo ana leva Wisaojee  
Fuca boe Dooi arafadde Caw aroo aw Eida  
Feda hala Manoo goo ma anoo Geeadofa  
Oomea senge Fucaboe Tooi hara fadai  
Edoai Naihe hea Gonoo goomanoo  
Gadoogoo angee Da dooa doroo Movaw  
Doo deffa Leegoo aë Geeda gag aveä  
Enen gala Pabai vaga dea Oobe bea.

[NOTE. —The words contained in each division is one stave, at the end of which there is a small stop.]

Another song begins (*Mapheer's* song)—

Funa dangee loi Mabo foogee, &c.

#### TAHITI.

p. 77. Their chief weapon at these naval engagements is the spear and long battle-ax. The canoe which has the highest stage has great the advantage over the others, as they always come to close quarters.

## NOOTKA (N.W. AMERICA).

p. 108. Every one daubs his face according to his own fancy, and we seldom saw one man wear the same countenance two days together; but the most common is the red phyz, next to that the black. Some have the ground worked red with white spiral lines drawn over it all round the face leaving a small space in the centre red, such as the nose and some part of the cheeks and chin. This kind of phyz, with which they seemed to take the most pains . . . bore a great resemblance to the faces of the New Zealanders, which are tattawed in spiral lines much in the same manner, only with this difference: that their marks are indelible whereas the American is obliged to paint his face anew every day, and can alter it with pleasure. . . .

p. 109. Their dress may be divided into two sorts—one composed of their own manufacture, the other of the skins of different animals; and first we shall describe that of their own making, which consisted of a small cloak without any division in the sides which was thrown over the head and reached from the neck to the middle, and reached as low as the calf of the leg. The mantle and the cloth were made exactly in the same manner as the New Zealand *ahoo*,\* to which they bore a great resemblance, differing in nothing except in the thickness and coarseness of them. The edges of these were variously ornamented with chequer work—yellow and black—with strings hanging from them as tassels. They were made of strong hemp, and some of them were lined with fur, but all were bordered with fur round the upper edge, which afforded some warmth to the neck. They wore nothing on their legs or feet, and as the cloth hung about them loose they frequently exposed their privities, which they did not seem to regard. Their other dress consists of large cloaks made with the skins of bears or of the sea beaver, wolves, or foxes, which they sew neatly together and wear with the fur outwards. One beast skin was large enough for a cloak. . . . Gives them a wild and savage appearance. . . . On their arms they wore bracelets of copper, or a string of white beads several times round, which they also wore about their legs, and often tied their hair with the same small ropes made of hair tied round their legs. The women were dirtier and more loathsome and despicable looking figures than the men. They were never clothed in skins or adorned with ornaments of any kind. Their hair, full of filth, hung over their faces in clots. . . . These Indians have a machine exactly like our powder puffs, which they use in the same manner, to throw red ochre on their faces. . . .

p. 110. Their arms consisted of [among other things] a short stone weapon which they hold in one hand and strike, holding the point

\* ?Kahu or Kakahu.—ED.

downwards. (Cook, 1784, II., p. 324.) Their bows are about four feet long, and strung with catgut; their arrows are feathered. . . . Their spears, which they use as pikes and never throw out of their hands, . . .

p. 111. When they shoot they always hold the bow horizontal, which differs from the manner of the Indians on the other side of the continent, who hold their bows in an oblique position. They keep their arrows in wooden cases in general, though when they travel they carry them in quivers made of the skins of wild beasts. . . .

p. 112. They have large combs made of wood, and are mostly carved. . . . They sold us two silver spoons of an old-fashioned make, which we judged to be Spanish.

p. 115. They were exceedingly fond of blue and green beads, many of which they had among them before we came here. How they got them was the subject about which many conjectures were formed. It did not seem probable that they had got them from the southward along the coast, for we did not see a single bead among the Indians of George's Sound. . . . There was another way for them to come, and that the most likely, which was from the Russians of Kamtschatka, who we had reason to suppose traded with the Indians along the American coast for their furs.

#### PRINCE WILLIAM'S SOUND (N.W. AMERICA.)

p. 117. Sunday, May 17th.—Late at night a few large open canoes came off to us, and in [one] was a man dressed in a frock made of geese-skin with the down on, which was the only one of the kind we had seen.

p. 118. The faces of many of these Indians are much like the Chinese, and what surprised us not a little was that we found many of them with their hair cut after the Chinese fashion, with a single lock hanging down their backs, though it was tucked up under their caps in general. . . . Their hair is jet black, and the generality of them wore it long, hanging over their shoulders. The above-mentioned people who had their hair cut in Chinese fashion we looked upon as a distinct race from the original Americans, and, as we conjecture, descendants from some Chinese who may have been cast away here in some distant age; but now they are incorporated with the natives, and they are not distinguished from them except by the color of hair. . . .

p. 119. Their arms consist of spears, darts, and bows and arrows. Of the latter we did not see many. They seemed to make more use of a small dart pointed with bone and barbed and feathered, which they throw with a lever with a great force and exactness. Besides these

they have darts and long spears with which they strike fish, and to these they tie blown bladders, in order to make them float on the water.

p. 120. Their furs and many other articles they keep withinside the canoe, where they remain perfectly dry (Cook, 1784, II., p. 514), the skins [of which the canoe is made] being so well sewed together as to admit of hardly any water. The small quantity that gets in they suck into a tube, and so empty it.

#### HALIBUT ISLAND (N.W. AMERICA).

p. 124. The darts he had were not feathered like those of Sandwich Sound.

p. 127. Our people barter their Otaheite cloth and that of the Sandwich Islands for the darts and other manufactures of these Indians.

Tuesday, July 1st.—Having light airs and foggy weather, which prevented us getting out of the harbour, most of our people were sent ashore. . . . We came in sight of the Indian town, lying in a low valley close to the water side. . . . The houses were not to be seen till we came close upon them, and then we were much surprised at finding small hillocks of earth and dirt scattered about here and there, with a (p. 128) hole in the top of them. . . . Descending the ladder we were brought into a passage about four foot wide, which intersects the house from one end to the other. It is very dirty, having a large bowl of stale urine lying in it, and much stinking fish scattered about. At one end of the passage, close to the foot of the ladder, is the fireplace. At each side and at each end of this passage are the apartments where they sit and work in the daytime and sleep at night. These are something wider than the passage, and sunk in the ground about half a foot lower, and are covered with mats. Over these apartments is a kind of a loft where they keep their sealskins, dried gut of the whale, and various other articles. Before them they have mats, which they let down occasionally like curtains to screen them from the view of the common passage. The eaves of the house extend beyond these apartments, and leaves a space convenient enough to throw away lumber out of the way, which is the use they make of it. Though these huts are seemingly underground and the entrance is from the top, yet, in general, they are only sunk in the ground about half a yard. They are built of a rude wooden frame, of an oval or oblong square form, irregularly and clumsily put together, over which they first put straw, and then over all heap a great quantity of earth and all kind of rubbish to a considerable thickness. The highest part within side is about four yards. They are rather dark, having no light but what comes by the door or hatchway. They are in general about

ten yards long and five or six in breadth, and each house is occupied by three or four different families.

[The above description of the winter huts of Samgoonoodha Harbour is fuller than that given by Cook, 1784, II., p. 449.]

p. 136. Their [summer] houses are built with wood and the bones of whales, and are covered over with seahorse skins; they are of circular form, and large enough to contain 70 or 80 people, the entrance into them is about four feet high and three feet wide, and the doors made of the shoulder-blades of whales. There were about 14 houses in this town, and a great number of whales' jaw bones stuck in the earth. . . . We bought some curious articles of them, among which were small pieces of ivory with the images of dogs and reindeer drawing sledges, and very ingeniously executed, as were some rings or links of bone cut within each other, which are introduced by the Russians in their account of Kamskschatka as having been found among the Tsutchi's, a people inhabiting the north-east extreme of Asia, and whom we conclude these people to be.

#### OONALASKA (N.W. AMERICA).

p. 146. They have needles made of the whiskers of the seahorses; they form a knob at the end, to this they tie the thread. . . . They boiled some food in a kind of an oval dish, the bottom of which was a flat stone with sides built upon it of clay. . . .

p. 148. We desired them to show us how they tattaw, and they showed us it was done with a needle, and not by striking with instruments. They nurse their young children in a kind of a cradle made of skins, extended on a frame of wood about the size and of the shape of a common copper coal scuttle; this is generally suspended by two ropes at the height of a yard from the ground, but when the child becomes restless they take it down, and, placing it on its base or deep end, move it gently round upon its axis, which lulls the child to rest like rocking. The child is fastened to it, and they give it suck while in this cradle. . . .

The jackets of the men are made of the skins of the uril and arjen. The former is a kind of water raven, not unlike a crane, and the flesh is very good eating; the arjen (*Colymbus Arcticus*) is a large sort of black and white duck. . . . The women's jackets are made of the skin of the beaver and catfish, according to the Russian account, but we met with no beaver skins so coarse or of the colour of that worn by the women; it appeared more like sealskin, only the fur was something thicker. . . . When they are in affliction or meet with any mischance, they let their hair hang loose about their faces. . . .

They have tobacco pouches and other little articles, such as small bags, &c., made of skins, which they ornament very prettily with their needles, also curious caps.

p. 150. They lay pieces of sticks, straws or anything that presents self at hand on the ground for every number after the first ten. They count by ten, twenty and so on as high as they like.

## HAWAII ISLANDS.

They raise fire as they do at Otaheite, by rubbing one stick in the groove of another. . . .

p. 164. They use the slit bark of the sugar cane for knives, with which they cut the meat.

p. 165. In large houses, such as the chiefs', they make the fire in the middle of the floor, in a square place inclosed within thick pieces of wood. . . . This house of *Kamakee* was inclosed in all with a kind of pallisades, and before it was a court, at one end of this was a curious sort of building, which they told us was dedicated to *Orono*; it has something the appearance of a triumphal arch. It is about six yards high, two in length, and about half a yard broad, being not wide enough to admit a man in between the front and back of it. It is inclosed in with bunches of the cocoanut tree and shreds of cloth, and on the top are several pieces fluttering like ragged pendants; before it, on a pole stuck in the ground, hung a small dead pig, and round the pole a heap of cocoanuts and plantains as offerings to the *Orono*, who, they told us, lived in the skies. On making further enquiries about him they brought us out a small rude image of him, which they kept in the house. He was tied to a small round cup made of the cocoanut tree with a cover to it, in which they kept some provisions for him. . . .

p. 169. . . . His drum was made of three gourd shells inserted into each other, he beat the bottom of it against the ground.

p. 174. February 1st. . . . In the afternoon the Indians exhibited some boxing matches. . . . an oblong square was formed by the people, at the bottom of which were displayed three insigns, or whatever else they may be called. They are made of a long pole with a stick about a yard and a half long made fast at the upper end of it, so as to form a cross. To this stick are hung pieces of cloth of various colours with a few red feathers. . . . A man advanced into the ring, who soon met with his antagonist. They approached each other slowly, at the same time lifting up their feet behind, and drawing their hands along the soles of them to gather the dust, intended (Cook, 1784, III., p. 25) probably to prevent them from being slippery, and to give them a firmer grip. . . .

p. 177. The large pile of stones . . . called *Oheke-aw*, which is the burying place of *Kariopoo* and his family, and where their grand religious ceremonies are performed, and human sacrifices offered to their gods, is situated at the upper end of the Bay [*of Kareg-egooa\**]. It is an

\*Ke-ara-ke-kua, where Cook was killed.—ED.

oblong square about 40 or 50 yards in length, and about 20 broad, and in some parts it is about 15 yards high. . . . It is paled all round and on these pales are stuck 20 human skulls, which had been sacrificed. . . . The entrance to the top of it is . . . through a house; it is level on the top . . . and a large house in ruins and before it a small heap of stones with a high image before it, and against the pales on the left side another image stands opposite to it. Out of this first area is an entrance into another smaller separated from it by rails. . . . At the upper end of it is a small pile of stones about two yards high and three or four square, on which were erected in a confused, irregular manner, a number of poles, two or three of which are nine or ten yards high, and between these are thrown a number of small sticks, the whole having something the appearance of a funeral pile; this they call *arananoo*. In the front of it stood 12 images, and before them a seat called *coo-a-oo*, forming a small arch of a circle, and covered with straw. Before the seat in the centre of the pile of stones was erected a square pile with four poles running through gourd shells, on which and around it the offerings are laid. . . . Several loops, made by tying two sticks together, were thrown among the offerings. Here they offer up human sacrifices, and on the top of it they put the dead bodies, and let them remain there two or three days, when they cut their heads off and stick them on the poles that surround the burying-place. Facing this stood a house which seemed to be built for the reception of the chiefs as spectators. . . . They call the house *Hara-pahoo*. The small image, which is placed in the middle of the rest, is the chief, and it is called *Coo-coi-araca*. The four next to it are called *Cu-hai*, and the others *Macaiva*. They are rudely carved, and seem intended to represent the most frightful images of the human countenance. They were made with very wide distorted mouths. The head only of these images is formed after the human figure, the rest being only a long piece of unfashioned wood which they stick in the ground. They have always some remnants of cloth hanging to them, which are intended as ornaments. . . .

p. 179. The Indians . . . are tattawed in various parts. Some have an arm entirely tattawed; others more frequently the thighs and legs, the lines being continued from the upper part of the thigh to the foot, with various figures between them, according to their fancy. Their bodies are marked with figures of men, and other animals. Some few among them had one side of their faces tattawed, and we saw two or three who had the whole of the face marked, differing something from the New Zealanders in being done in straight, not in spiral, lines. Most of the chiefs were entirely free from these marks. . . . They seemed to be done in figures agreeable to their own fancy, and not

to distinguish the bearer of them to be a vassal or dependent on such and such a chief. . . .

[Cook, 1784, III., p. 135, says: "The lowest class are often tattawed with a mark that distinguishes them as the property of the several chiefs to whom they belong."]

p. 180. Some again wear yellow cloth in imitation of these cloaks, which being of a very bright colour appear very well at a distance. . . .

p. 182. They [the women] have small circles burnt on their arms on the death of their relatives, like the women of the Friendly Islands. . . .

p. 183. Their arms consist of spears, daggers, short clubs, bows and arrows, and slings. Of the spears there are two sorts—one long and small like that of New Zealand, the other made of red wood called *koa* or *toa*, and pointed and barbed at one end. This is for throwing, but the other they do not part with. Their daggers are made of fine polished black wood and of different sizes, from a foot and a half to half a foot long. They put a string through the handle of them which they turn round their wrists that they may not be wrenched from (p. 184) them. Their clubs are about a foot long, with round heads and strings through the handles of them. As to their bows and arrows, they never use them in fighting, being very slender and weak, and seemingly intended for diversion. . . . Their slings are made of twine platted, and they are dexterous at the use of them. Their household utensils consist of wooden bowls, gourd shells and cocoanut shells, and three or four sorts of knives. The bowls are of various sizes, from two gallons to a quart. They are made of the red *koa* tree, exceedingly neat and well polished, and to appearance are as perfect a round as if they had been formed in a lathe. Some of them are made with images to them, and these are their *ava* bowls. The feet of the images are made to support the bowl, and a hole is made for the liquor to flow out of their mouths, and in some of them out of their backsides. These *ava* bowls are very scarce, being only in the possession of their kings. The others are in every house, and used to hold their provisions. . . . They have others with large covers fitted to them, in which they keep their thin puddings. Others are long, and just wide enough at the mouth to admit a man's hand in; in these they keep fishhooks and lines, and various other things. . . . The cocoanut shells they use as cups for drinking; others are made with a lid to them, in which they carefully keep their red and yellow feathers. . . . Of canoes they have two sorts—the single and the double. They are made exactly alike; but those that form the double canoe are much larger than any single one, which in general are from five to seven or eight yards long, and will hold from four to

ten people. The bottom of the canoe is made out of one piece of wood hollowed, which they often dye black. On this they rise the sides with thin white boards, which they bring together about two feet from the head and stern, where they end in a point turned up a little. They have outriggers on the larboard side. They are made of three pieces of wood, one large, which serves to balance the canoe, and two better and fastened to the canoe. The paddles are broad, and made of light wood, in the shape of a spade. The double canoe consists of two large ones joined together by cross pieces of wood forming an arch between them, on which a platform is erected where the chiefs generally sit and where they carry their hogs and other articles of trade. On one of these cross pieces near the middle of the canoe the mast rests, and is secured by shrouds and stays. One end of the yard rests against the foot of the mast, and taking a sweep forms an arch of a circle, the upper end of which is as high as the masthead. The sail is made of strong matting sewed together, and is joined to the mast and the yard and at the upper end forms a half-moon, which gives their canoes when under sail a very singular appearance. They generally have a bunch of black feathers at the masthead, and at the end of the yard a kind of pendant flying made of cloth. In the stern of their canoes they carry small wooden images, which they call *Eteè*. Some of the double canoes are twenty yards long . . . and the largest will hold . . . about sixty or seventy men. (p. 188. Cook, 1784, II. 240.) Daggers they had among them before our arrival, which were evidently made by themselves, but where they got the iron from we could not learn. . . . When a piece of cloth is prepared it is laid out in the sun to dry, after which it is painted or striped by the women, which they do with (Cook, 1787, II., p. 237) a small brush made of the stem of a plant, and at this work they are very expert. They call it *cappara*, and always give the same appellation to our writing.

p. 189. These people, like the Otahieteans, can "give a knave an answer" without uttering a word. . . . When a question is put to them that they mean to answer in the negative, instead of speaking they will just show the tip of the tongue between their teeth, which signifies *a-ourè* or no. They have another method of denying, which is by giving their right hands a little turn. . . .

[Then follows that portion of the MS. which contains the account of the death of Captain Cook, already published.]

p. 239. The people of *Atowai* wear the necklaces made of small shells and black seeds very curiously disposed; they also wear round blue stones on their breasts, which they wet and make use of as looking glasses. . . . We saw none of these at *Ouwaihee*. . . . These people wear thick feathered rolls called *ehooretōoa* round their feathered

caps, which gives the whole head-dress the appearance of a rich and elegant turband; none of these rolls at Ouwaihee.

EXTRACT FROM THE "LIFE OF CAPTAIN JAMES COOK, BY  
ANDREW KIPPIS, D.D.—LONDON, 1788."

Preface.—I should be deficient in gratitude were I here to omit the name of Mr. Samwell; for, though what is inserted\* from him in this work has already been laid before the public, it should be remembered that. . . . it was originally written for my use, and freely consigned to my disposal, and that it was at my particular instance and request that it was separately printed.

p. 454. The circumstances which brought Captain Cook back to Karakakooa Bay, and the unhappy consequences that followed, I shall give from Mr. Samwell's narrative of his death. The narrative was, in the most obliging manner, communicated to me in manuscript by Mr. Samwell, with entire liberty to make use of it as I should judge proper. Upon a perusal of it, its importance struck me in so strong a light that I wished to have it separately laid before the world. Accordingly, with Mr. Samwell's concurrence, I procured its publication, that, if any objections should be made to it, I might be able to notice them in my own work. As the narrative hath continued for more than two years unimpeached and uncontradicted, I esteem myself fully authorised to insert it in this place, as containing the most complete and authentic account of the melancholy catastrophe which at Owwhyhee befel our illustrious navigator and commander.

[Then follows the account of Captain Cook's death as published.]

p. 498. Even the curiosities which have been brought from the discovered islands, and which enrich the British Museum and the late Sir Ashton Lever (now Mr. Parkinson's repository), may be considered as a valuable acquisition to this country.

[NOTE.—Sir Ashton Lever's collection has been dispersed by auction.]

\* "A narrative of the death of Captain James Cook, to which are added some particulars concerning his life and character and observations respecting the introduction of the venereal disease into the Sandwich Islands," by David Samwell, Surgeon of the Discovery. London, 1786.



# NAMES OF THE PAUMOTU ISLANDS, WITH THE OLD NAMES SO FAR AS THEY ARE KNOWN.

By J. L. YOUNG, OF TAHITI.

[In the original list of the Paumotu Islands, Mr. Young has arranged them geographically, but we have given them alphabetically for ease of reference. The present names of the Islands will be found opposite the Latitude and Longitude; the others are either ancient or synonymous. The Latitudes are generally from the "Annuaire de Tahiti," 1863; the Longitudes are from the Admiralty Chart of the Pacific, and are approximate, but sufficiently near to fix the positions.

The Pau-motu, Tua-motu, or Low Archipelago to the East of Tahiti, lies between Lat.  $14^{\circ} 0'$  and Lat.  $26^{\circ} 0'$  south, and between Long.  $124^{\circ} 0'$  and Long.  $149^{\circ} 0'$  west. The Islands are nearly all low attols, and the group lies generally in a W.N.W. and E.S.E. direction for a length of 1500 miles. It will be observed that the people use the same letters as the Maori, except that they substitute "F" for "Wh" and "V" for "W."

We hope shortly to publish some interesting old chants of these people, which are remarkably Maori in the language and form. We trust that Mr. Young's example will be followed by others, so that in time we may have the correct orthography of the names of all Polynesian Islands.—EDITORS.]

NATIVE NAME	FOREIGN NAME	Approximate	
		Lat. South	Long. West
Ahe, or Ahemaru, or Omaru	... Peacock Island ...	$14^{\circ} 30'$	$146^{\circ} 18'$
Ahemaru (see above)			
Anaa, or Nganaa-nui (or Ara-ura)	... Chain Island ...	17 27	145 25
Ara-ura (see above; Tahitian name)			
Apataki ... ..	... Hagemeister Island ...	15 24	146 20
Aratika ... ..	... Carlshoff Island ...	15 33	145 30
Anuanu-raro ... ..	{ Duke of Gloucester	20 26	143 30
Anuanu-runga ... ..		20 39	143 22
Arutua, or Ngaru-atua ...	... Cockburn ...	15 20	146 50
Amanu, or Timanu, or Karere	... Moller ...	17 51	140 53
Aponui ... ..	... Not known ...	—	—
Akiaki ... ..	... Thrum Cup ...	18 23	139 10
Aopuni, see Moruroa ...	... Not known ...	—	—

NATIVE NAME	FOREIGN NAME	Approximate.	
		Lat. South.	Long. West
huhui,* or Fanga-taufa, or Nga-taumanga ... ..	Cockburn	... 22° 14'	138° 42'
ngauro (see Mangareva)			
Fakaaau, see Niau			
Fakarava, or Havaiki-te-araro ... ..	Wittgensten	... 16 18	145 30
Faaiti ... ..	Miloradowitch	... 16 42	145 11
Fangatau, or Nakai-erua ... ..	? Angatau of An. Tah. ...	... 15 52 ?	140 52 ?
Fakahina, or Kaïta ... ..	Predpriati	... 15 55	140 18
Fanga-taufa (see Ahunui)			
Favaiki-te-araro (see Fakarava)			
Ferehere-tue, or Hiri-oro ... ..	San Pablo	... 19 48	145 0
Hiri-oro (see above)			
Hiti, or Hiti-rau-mea ... ..	Raeffsky	... 16 42	144 10
Haraiki ... ..	Croker	... 17 29	142 30
Hikueru, or Tiveru, or Te Kārena ... ..	Melville ...	... 17 36	142 40
Hao, or Haorangi ... ..	Harpe or Bow	... 18 14	140 50
Haorangi (see above)			
Hariri (see Paraoa)			
Huataki (see Vanavana)			
Kaukura, or Kaheko ... ..	—	... 15 48	146 45
Kaheko (see above)			
Kauehi, or Putake ... ..	Vincennes	... 15 50	145 10
Katiu, or Taungataki ... ..	Saken ...	... 16 24	144 20
Karere (see Amanu)			
Kaina (see Fakahina)			
Kurataki (see Vanavana)			
Mataiva ... ..	Lazaroff	... 14 56	148 35
Makatea, or Mangaia-te-vai-tamae ... ..	Aurora ..	... 15 22	148 15
Manihi, or Paeua ... ..	Waterland	... 14 24	145 55
Marotaua (see Taiaro)			
Manu (see Tikei)			
Motutunga ... ..	Adventure	... 17 05	144 22
Matarua-puna (see Tuanake)			
Makemo, or Te Paritua, or Rangī-kemo	Philip ...	... 16 35	143 40
Marutea, or Taunga-tauranga-e-havana	Furneaux	... 17 0	143 10
Marokau ... ..	Part of "Two Groups"	... 18 03	142 18
Manuangi, or Te Fara ... ..	Not known	... —	—
Moruroa, or Aopuni ... ..	Not known	... —	—
Morane ... ..	Cadmus ...	... 20 48	138 32
Mature-vavao ... ..	Actæon Group	... 21 19	136 30
Mahanga-toa ... ..	? „ „	... —	—
	Not known	... —	—
Maria ... ..	Moerenhout	... 21 59	136 10

\*On the chart this name is given to Byam Martin Island in lat. 19° 28', long. 140° 30'.—ED.

NATIVE NAME	FOREIGN NAME	Approximate	
		Lat. South	Long. West
Marutea-i-runga, or Nuku-nui ...	Lord Hood ...	21° 32'	135° 44'
Mangareva, or Angauru, or Raroata ...	Gambier ...	23 08	134 55
Maruhangi ( ? same as Manuangi, see An: de Tah.) ...	Cumberland ...	19 12	141 11
Ngaru-ntua (see Arutua)			
Niau, or Fakaau ...	Greig ...	16 10	146 22
Ngauaa-nui (see Anaa)			
Nuku-te-pipi ...	Duke of Gloucester Group ...	20 57	143
Nihiru, or Nikia ...	Nigiri on chart ...	16 42	142 56
Nikia (see above)			
Nengouengo ...	Prince William Henry ...	18 45	141 48
Napuka, or Pukaroa ...	? Wytoohee, Disap-pointment ...	14 12	141 16
Nakai-erua (see Fangatau)			
Nuku-tavake ...	Queen Charlotte ...	18 45	138 56
Nga-taumanga (see Ahunui)			
Nararo (see Te Nararo)			
Natupe (see Reao)			
Narunga (see Te Arunga)			
Nuku-nui (see Marutea-i-runga)			
Omaru (see Ahe)			
Porutu-kai (see Tikahau)			
Paeua (see Manihi)			
Pakuria (see Toau)			
Putake (see Kauehi)			
Pukamaru (see Takume)			
Puka-poto (see Te Poto)			
Puka-roa (see Napuka)			
Paraoa, or Tohora, or Hariri ...	Gloucester ...	19 09	140 42
Puka-raro ...	Not on chart ...	19 19	142 30
Puka-runga ...	Not on chart ...	19 24	142 10
Pukapuka ...	Dog, or Hondon ...	14 50	138 55
Pinaki, or Te Kiekie ...	Whitsunday ...	19 42	138 42
Papakena (see Tu-reia)			
Puka-rua ...	Searle ...	18 20	137 02
Rangi-roa, or Ra'i-roa, or Vavau ...	Deans ...	15 09	157 50
Ra'iroa (see above, Tahitian form)			
Raraka, or Te Marie ...	None ...	16 09	144 50
Rangi-kemo (see Makemo)	None		
Rei-toru, or Te Pirehi ...	Bird ...	17 54	143 3
Rangi-roa (see Te Kokota)			
Raroia, or Raro-nuku ...	Barclay ...	16 06	142 28
Raro-nuku (see above)			
Ravahere ...	Part of Two Groups	18 06	142 10

NATIVE NAME			FOREIGN NAME		Approximate	
					Lat. South	Long. West
Rekareka, or Tu-henua	...	...	Good Hope	...	15° 48'	141° 52'
Reao, or Natūpe	...	...	Clermont Tonnerre	...	18 36	136 20
Raro-ata (see Mangareva)						
Rikahau, or Porutu-kai	...	...	Krusenstern	...	15 0	148 8
Roau, or Pakuria, or Taha-a-titi	...	...	Elizabeth	...	15 57	146 0
Taha-a-titi (see above)						
Taka-poto, or Tua-poto	...	...	King George	...	14 35	145 10
Tua-poto (see above)						
Taka-roa, or Takapua	...	...	No name	...	14 20	145 0
Te Marie (see Raraka)						
Tahanea	...	...	Tchitchagoff	...	16 53	144 50
Taiaro, or Maro-taua	...	...	Raëffsky	...	15 45	141 20
Tikei, or Manu	...	...	Near Adventure	...	14 57	144 26
Taunga-tahi (see Katiu)						
Ti Poto	...	...	Raëffsky	...	16 48	144 13
Tuanake, or Mata-rua-puna	...	...	Raëffsky	...	16 40	144 10
Te Paritua (see Makemo)						
Taunga tauranga-e-havana (see Marutea)						
Taenga, or Taunga-hara	...	...	Holt	...	16 19	143 10
Te Pirehi (see Reitoru)						
Tiveru (see Hikueru)						
Te Kārena (see Hikueru)						
Te Kokota, or Rangiroa	...	...	No name	...	17 21	142 33
Takume, or Pukamaru	...	...	Wolkonsky	...	15 48	142 13
Tu-henua (see Rekareka)						
Tauere, or Te Putua	...	...	St. Simon	...	17 21	141 28
Te Putua (see above)						
Te Poto, or Toho, or Pukapoto	...	...	Disappointment?	...	14 06	141 25
Toho (see above)						
Te Fara (see Manuangi)						
Ti-manu (see Amanu)						
Tohora (see Paraoa)						
Te Matangi	...	...	Bligh's Lagoon	...	21 45	140 45
Te Kiekie (see Pinaki)						
Tatakoto	...	...	Clerkes	...	17 22	138 25
Tu-reia, or Papa-kena	...	...	Carrysford	...	20 48	138 32
Tatakopoto	...	...	Not known	...	—	—
Te Nararo, or Nararo	...	...	Part of Actæon	...	21 18	136 42
Te Atunga, or Narunga	...	...	Melbourne	...	21 27	136 20
Timoe, or Te Moe	...	...	Crescent	...	23 21	134 30
Vavau (see Rangiroa)						
Vanavana, or Kurataki, or Huataki	...	...	Barrow	...	20 43	139 10
Vahi-tahi, or Vaitake	...	...	Cook's Lagoon	...	18 43	138 50

Vaira-atea, is given by the "Annuaire de Tahiti" of 1863 as the name of Osnaberg Island, whilst the Admiralty Chart gives the same name to Egmont Island. Mr. Young does not mention it at all.

Taiara, is given on the chart as the name of King's Island in Lat. 15° 70' Long. 144° 4', but is not mentioned by Mr. Young.—EDITORS.

## NOTES.

Mākatea : so called from the drinking water used by the people being brought out of the dark caves. "Mā," pure, clear; used here to mean water. "Atea" light of day. K. for euphony. The other name of the Island was Mangaia-te-vaa tamāe—"Mangaia of the purified (or clear) water."

Makatea is an upraised coral formation 400ft. high; it is almost the only Paumotuian island with good water, hence the reference in the name.

No doubt the name Mangaia was given from the similarity of formation to that of Mangaia in Cook Group where the drinking water is also obtained from the caves, with which the raised coral islands abound, the rain water percolating down from the top of the island. All water found in the ordinary low coral atolls is brackish.

Tikahau, the peace, to be at peace; the other name is Porutukai. Compare Polutu, Samoan; Mbulotu, Fijian; Bulotu, Tongan—Paradise, a place of peace.

Marerenui, an old native of Faaiti Island, says that Anaa or Nganaa-nui was so called because it was the children of Nganaa, "a chief who was killed at Nukunihiva (Marquesas)", who lived there. Can this refer to the Ngangana mentioned in the Tangi of Te Mamanga?\* (see Vol. III., p. 149).

The Anaa people were the most powerful tribe in Paumotu, and most other islands were tributary to them. It is said they owned more canoes than all other islands combined.

Fakarava or Havaiki-te-araro: see "Origin of name Tahiti" (see Vol. VIII. p. 109).

Marutea: the second name should be Taunga-auranga-e-havana, the friendly bird that rested and plumed itself on our mast—so says Marerenui. There is a legend attached to this name, of which only fragments can be obtained.

Raroia and Takume are, or rather were, called Napaite, the twins (*ite*, two).

Angauru: breadfruit-tree roots.

It would be natural that the Paumotu people should speak of Mangareva as "the place of breadfruit," for they themselves had none.

Raroata: Maroura, a native of Raraka, says this name was given to Mangareva because the shadows fall *south* there. I pointed out that Raro is not *south* but *west*; but Maroura persists that the meaning is correct.

Mangareva being almost on the southern limit of the Tropic of Capricorn the shadows would fall south, except for seventeen or eighteen days in December in each year. It may be that the change to the shadows falling northward for this short period was sufficiently striking to impress the people.

No native of Mangareva, and I have asked several, can give any reason for the name.

The name Mangareva is probably from Manga: a branch, a division, a part of the whole—hence a tribe, or part of a tribe; and Reva: lost, far distant, separated, drifted away—therefore Mangareva: the distant or separated land or people.

NOTE.—Mareva = a travelling party, or rather a visiting party (Tahitian) and *mareva*, to be separated, loosened, (Rarotonga).

Fakaau and Pukamaru Islands are known to the traditions of the Rarotongans, and were calling places on their voyages between their home and the Marquesas.—EDITORS.

\* We think it not at all unlikely, for it is known from Hawaiian traditions that Nana (=Maori Ngana or Ngangana) lived in the central Pacific, which is also the inference to be drawn from Maori legends.—EDITORS.



## NOTES AND QUERIES.

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### [127] The Polynesian Fire Ceremony.

TO THE EDITORS—

Is it possible that the fire-walking of the Polynesians is a corrupted form of a part of the ancient Egyptian symbolic ritual of the judgment of the departed? In a learned book with curious title of "The Father of Jesus," by Keningale Cook, M.A., LL.D. (Kegan Paul, 1896), I found the following, forming part of a long summary of the ordeal of the departed spirits, from 'The Book of Thoth':—

"The spirit enters 'The beginning of the gates of the Aahlu [Elysium], or the gates of Osiris'—gates of the meek-hearted. An appropriate diety holds a double sword at each gate. The name of these guardians is 'Terrible'; one of them the spirit addresses as follows:—'The fire which burns inextinguishably . . . the heat which prepares annihilation, running to kill; no salvation, no passing over from its binding is thy name.' But the spirit anoints himself with the ambrosia of life of the divine limbs, wraps himself in a pure white linen garment, holds a stem of a palm tree, and, purified, proceeds. . . . He leaves to traverse even the secret places of the valley of hell," &c.

The palm branch will strike you as a parallel feature. Now, the Egyptian priests, fifty-five centuries ago, acted these mysteries, as did mediæval priests the pagan Christian mysteries in modern days. The ordeal of fire was common in Europe less than a thousand years ago. The sun was *Ra* alike to the old Egyptian and the modern Maori. Do the old Egyptian mysteries—the oldest on record—survive in a perverted form in the Southern Seas?

R. COUPLAND HARDING.

### [128] Did the Maoris possess the Yam?

The following quotations are from Sir Joseph Banks' journal:—"We went ashore at a large Indian fort, or *heppah* (4th December, 1769.) A great number of people immediately crowded about us, and sold us a boat-load of fish in a very short time. They then showed us their plantations, which were very large, of yams, cocos (taro) and sweet potatoes."

Banks refers again in his general account of New Zealand (p. 228) to yams, sweet potatoes, and cocos, the two former in patches of many acres, being grown for food, and to the cultivation of gourds, and of a small quantity of the Chinese paper mulberry tree, the locality being the Bay of Islands, or north of it.

E. W. ALEXANDER.



## TRANSACTIONS AND PROCEEDINGS. POLYNESIAN SOCIETY.

A MEETING of the Council was held in Wellington, on the 14th December, 1899.

The following new members were elected :—

- 298 Josiah Martin, F.G.S., Auckland.
- 299 Rev F. Bennett, Te Aute.
- 300 Rev. C. Crisp Brown, Te Ngae, Rotorua.
- 301 L. Blackwood, Inspector of Machinery, Auckland.
- 302 W. T. Brodwick, Omaramutu, Opotiki.
- 303 Hamiora Mahupuku, Papawai.

The following paper was received :

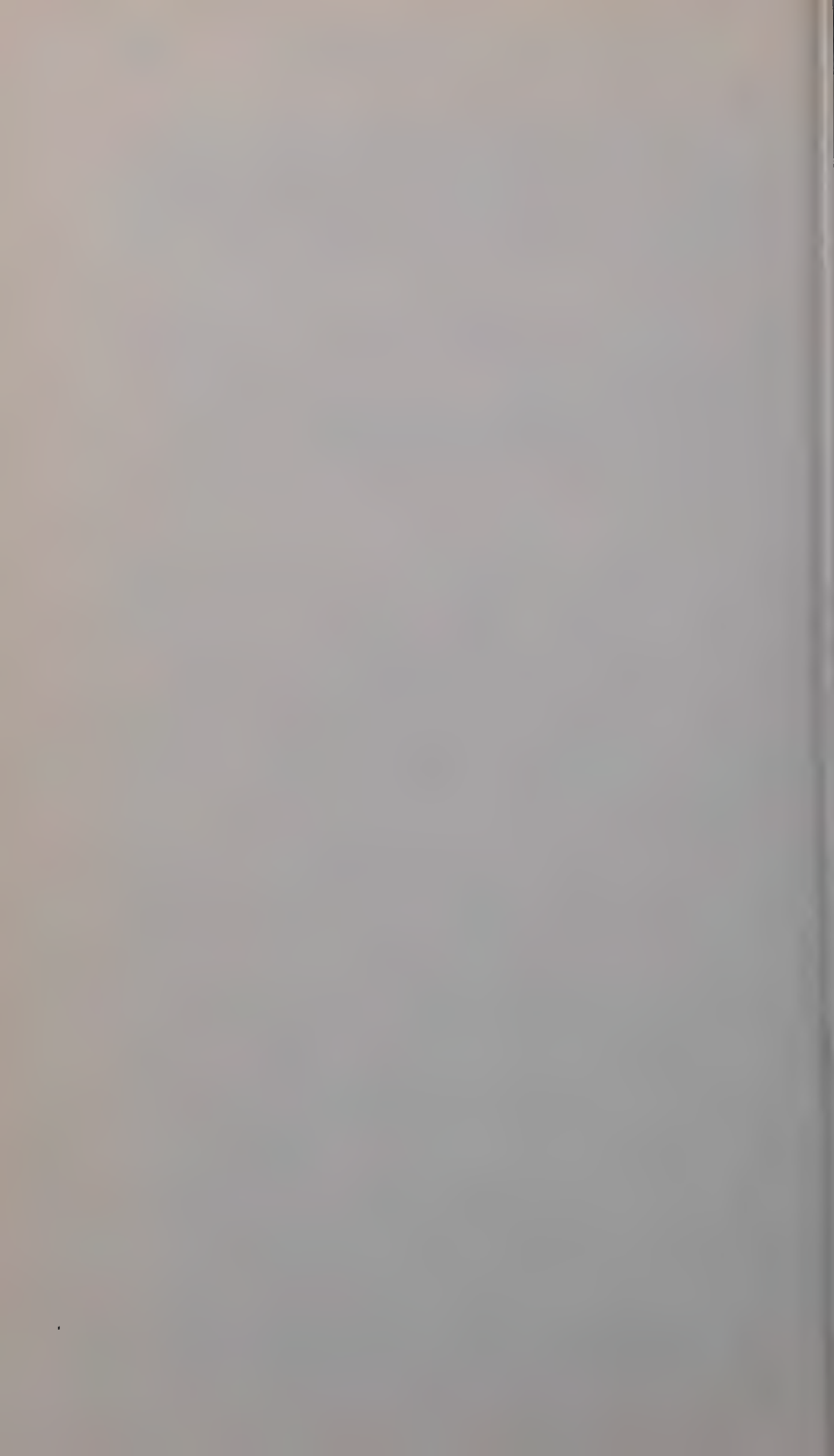
- 201 Brief Maori Traditions, by H. T.

The annual meeting was fixed for 23rd January, 1900.

The following books, pamphlets, &c., were received :

- 917-8 *Science of Man*. September and October, 1899.
- 919 *Proceedings R. G. Society of Australasia, S. A. Branch*. Vol. iii.
- 920 *Proceedings R. G. Society of Australasia, Queensland Branch*. Vol. xiv.
- 921 *Musée des Antiquités Nationales de Stockholm*. Cat. 1899.
- 922 *Antiqvarisk Tidskrift Taal for Sveridge*. Stockholm, xiv-i.
- 923 *Tidschrift voor Indische Taal-, Land-, en Volkenkunde*. Deel xli., 3 and 4.
- 924 *Bulletin de la Société de Géographie de Paris*. 3 Trim, 1898.
- 925 *Bulletin de la Société de Géographie de Paris*. 4 Trim, 1897.
- 926 *Comptes Rendus, Société de Géographie de Paris*. No. 6, 1899.
- 927-8-9 *Revue de l'École d'Anthropologie de Paris*. August, September, October, 1899.
- 930 *The Queen's Quarterly*. October, 1899.
- 931-2 *The Geographical Journal*. August and September, 1899.
- 933-4 *Dagh-Register Casteel Batavia*. Years, 1636-1672.
- 935 *Memoirs Bernice Pauahi Bishop Museum*, Vol. i, No. 1.

- 936 *Fauna Hawaiiensis (Macro-lepidotera)*. Vol. i, part 2.
- 937-8-9-40 *Boletin de la Real Academia*. Barcelona. Vol. i. Nos. 18, 19, 22, 23.
- 941-2-3 *Na Mata*. Fiji. September, October, November, 1899.
- 944 *Journal of Proccedings Royal Society New South Wales*. Vol. xxxii, 1899.
- 945 *Annual Report Smithsonian Institution*. 1896.
- 946 *Transactions Wisconsin Academy of Science, Art and Letters*. Vol xi.
- 947 *Life and Letters of S. Wells Williams, LL.D.* From the author.
- 948 *Transactions of Royal Geographical Society of Australasia, Victorian Branch*. Vol. xvi., 1898.
- 949 *Mittheilungen der Anthro. Gesellschaft in Wien*. Band xxviii (four parts).
- 959-1-2-3 *Memoirs Peabody Museum*. Vol. i. (four parts).
- 954-5-6-7-8 *Arch. and Eth. Papers Peabody Museum*. Five parts.
- 959-60 *Annual Reports Bureau of American Ethnology*. Nos. 15 and 16.



# INDEX TO VOL. VIII.

- ADAMS, C. W. Work of the old stone axe (note), 197  
 Annual meeting, vii  
 Annual report, vii  
 Approximate dates in Polynesian history, table of, 47  
 Ariki-tara-are, Te, Rarotongan high-priest, 61  
 Arrival of Polynesians in Fiji, 1  
 Atua Maori. Rev. T. G. Hammond, 89  
 Atua, suggested etymology of the word, 90  
 Balance-sheet, ix  
 Beqa fire-walking ceremony, legend of the, 189  
 BEST, ELSDON. The story of Hape, 51; Notes on Maori mythology, 93  
 Constitution of Society, i  
 Dates in Polynesian history, table of, 47  
 Diary of Dr. Samwell, extracts from, 250  
 Doings of Te Wera-Hauraki and Nga-puhi. S. Percy Smith (translation), 181  
 ELLA, Rev. SAMUEL. Polynesian native clothing, 165. The war of Tonga and Samoa and origin of the name Malietoa (translation), 231  
 Ella, Rev. Samuel, obituary notice of, 136  
 Epidemics among the Maoris, 202  
 Extracts from the diary of Dr. Samwell. J. Edge Partington, 250  
 Egyptian ritual and Polynesian ceremonies (note), 269  
 Fiji, arrival of Polynesians in, 1  
 Fiji, fire-walking in, 188  
 Fire-walking ceremony, the. Col. Gudgeon, 58. R. C. Harding (note), 269  
 Fire-walking in Japan, India, and Mauritius. F. Arthur Jackson, 189  
 Genealogies: Rarotongan, facing 48; Kaukura, 30; Te Hapu-oneone, facing 56; Ra, or the sun (mythological), 97, 98; Marama, the moon (mythological), 100; Rangi and Papa (mythological), facing 119; Rangi and Papa (connected with living persons), 119; Tane-matinitini, 120; Tane-nui-a-rangi, 121; Manumanu, 147; Paikea, 149; Hongi Hika, 151; Te Toko, 153; Korokoro, 161; Hukeumu, 163; Tawhaki, 181  
 Greenstone, Ngahue in search of the, 51; searched for by the Poutini tribe, 110  
 GUDGEON, Colonel. Te Umu-ti, or fire-walking ceremony, 58  
 HAMMOND, Rev. T. G. Atua Maori, 89  
 Hape, the wanderer, the story of. Elsdon Best, 51  
 Hape-tu-ma-ki-te-Rangi, Ko. Na Tamarau, 49  
 Haraiti (notes), 135, 198  
 HARDING, R. C. Fire-walking ceremony (note), 269  
 Hawaiki and Haraiti (note), C. M. Hyde, 135; (note) E. Tregear, 198  
 Hawaiki, the whence of the Maori. S. Percy Smith. Part iii, 1  
 Heavenly bodies, personification of, 93  
 Hine-pukohu-rangi and Hine-Wai, 117  
 History and traditions of Rarotonga. S. Percy Smith, 61, 171  
 Hore, fabulous underground reptile, 114  
 Horonga o Mokoia i Roto-rua, te, 235  
 HYDE, C. M. Haraiti (note), 135  
 Idolatory of the Maoris, 92  
 Io, supreme God and Creator, 90  
 'Ie-sina, Samoan garment, 169  
 'Ie-tonga, Samoan garment, 169  
 JACKSON, F. ARTHUR. Fire-walking in Fiji, Japan, India and Mauritius, 188  
 Japan, fire-walking in, 198  
 Kapa, or *kepa*, Samoan garment, 166  
 KENSINGTON, W. C. Work of the old stone axe (note), 135  
 Lang, Andrew, on fire-walking, 190  
 Legend of the Beqa fire-walking ceremonies, 189  
 Light, creation of, 115  
 List of officers and members, i  
 Lords of the winds (Rarotongan), 71  
 Lunar months, the, 102  
 Mahi a Te Wera, nga, me Nga-Puhi, ki te Tai-Bawhiti. T. Tarakawa, 179, 235  
 Mahu and Taewa-a-Rangi. S. Percy Smith (translation), 127  
 Mahu raua ko Taewa. T. Tarakawa and P. Ropiha, 122  
 Malietoa, origin of the name, 231  
 Maori cosmogony and anthropogeny, 94  
 Maori mythology, notes on, 93  
 Maori, the whence of the, 1  
 Maro, Samoan garment, 169  
 Maui, Rarotongan story of, 64  
 Mauritius, fire-walking in, 191  
 Missionaries, first arrival in New Zealand, 209  
 Mokoia, Roto-rua, the fall of, 242; te horonga o, 235  
 Moon-lore, Maori, 100  
 Moon, nights of the, 103  
 Moremo-nui, battle of, 152  
 Mountains, traditions of travelling, 118  
 Names of the Paumotu Islands. J. L. Young, 264  
 Ngahue in search of the greenstone, 51  
 Nights of the moon, Tuhoe and Ngatiawa reckoning, 103  
 Northern tribes of New Zealand, wars of the, 141, 201  
 Notes and queries, 135, 197, 269  
 Notes on Maori mythology. Elsdon Best, 93  
 Obituary: Rev. Samuel Ella, 136  
 Origin of the name Malietoa, 231  
 Pakeha, suggested etymology of, 141  
 PARTINGTON, J. EDGE. Extracts from the diary of Dr. Samwell, 250  
 Patu-one's expedition, native accounts of, 216  
 Paumotu islands, names of the, 264  
 Polynesian native clothing. Rev. S. Ella, 165  
 Polynesians, arrival of in Fiji, 1  
 Polynesians, the, as navigators, 7  
 Predictions, Polynesian, of the coming of the pakeha, 142  
 Proceedings of the Society, 137, 199, 270

Barotonga, history and traditions of, 61, 171  
 Barotonga, the settlement of, 29  
 Rarotongan genealogies, facing 48  
 ROPIHA, PAORA. Mahu raua ko Taewa, 122

Samoa, the war of Tonga and, 231  
 Samwell, Dr., extracts from diary of, 250  
 Settlement of Barotonga, 29  
*Staloo*, or *'ie-sina*, Samoan garment, 168  
*Stapo*, Samoan garment, 166  
 SMITH, S. PERCY. *Hawaiki: the whence of the Maori*, Part iii, 1: History and Traditions of Rarotonga, 61, 171; Mahu and Taewa-a-Rangi, 127; Doings of Te Wera-Hauraki and Nga-Puhi (translation), 181; Wars of the Northern and Southern tribes in New Zealand, 141, 202

#### Songs and Charms—

"A concealed visit," 70  
 "Alas, my heron-plume!" 205  
 "Alas, this sadness," 119  
 "A returning war-party from Pakau-rangi point," 148  
 "Beclouded be the heavens," 158  
 "Behold Tariao swings above," 137  
 "Behold Tawera springing up in the horizon," 107  
 "Behold Vega, the whirler of the sky," 107  
 "Breathe forth! count it out!" 154  
 "Carry off Kae, bear off Kae," 173  
 "Completely dead ripe then," 171  
 ".....E hu nei i Tongariro," 118  
 "E kaura, kaura, kaura te puanga," 76  
 "E noho ana hoki ianei," 112  
 "E Raro! E Raro!" 112  
 "E Rona e! Tenei au te piki nei, te heke nei," 101  
 "E Ronga ua! E Tane e!" 81  
 "For the descendants of Te Aho," 91  
 "Gently blow the north-west wind," 42  
 "Great is my love for my own dear land," 32  
 "Grew up the land Hawaiki," 22  
 "He Heketaka-pouri," 251  
 "Hokinga taua, te rae i Pakau-rangi," 148  
 "Huakina i runga, huakina i raro," 50, 53  
 "I did not, O sir, perceive," 133  
 "I rokoia a Uenga e," 80  
 "Ikitia Kae, e apai Kae e," 177  
 "Ka haere te pipi ai he," 90  
 "Ka tere te Tai-tapu," 152  
 "Kaore hoki e te mate—a—," 119  
 "Kihai au, E Hika! i kite," 126  
 "Ko Peke-hawani ka moe i a Rehua," 108  
 "Ko taku tautai ko Mani-iki e, ki au—e—," 86  
 "Ko te puru!" 157  
 "Ko te uri o Te Aho," 91  
 "Ko Tou-tika ma tona matangi e mao-ake," 83  
 "Kohukohu te rangi," 158  
 "Kotahi ki reira," 217  
 "Kua para akamou e," 175  
 "Manawa mai! Tatau mai!" 154  
 "North-east am I, of the wind, and will follow," 71  
 "O disclose, disclose, disclose the source," 63  
 "O great Rongo! O Tane, O!" 69

"Oh, alas, my heart!" 234  
 "Oi aue lo'u lotu!" 234  
 "One to that place," 217  
 "Persons of no importance may go from home," 90  
 "Rangi-tumua, e noho mai ra," 127  
 "Rua te Pupuke, Rua te Hotahota," 1000  
 "Should Taitapu's flood arise," 152  
 "Taku hou kotuku!" 205  
 "Te Kaenea i toku mai rara," 106  
 "Te manes o raro, hikitia ki runga," 50, 53  
 "Te Maui-mua, te Maui-roto, te Maui-pae, Maui-taba," 97  
 "Te puanga, te kahu-kura uta, te kahu-kura tai," 97  
 "Tera Matariki huihui ana mai," 107  
 "Tera Tariao ka moiri ki runga," 107  
 "Tera Tawera ka mahuta i te pae," 107  
 "Tera te marama, kaore e te po," 251  
 "Tera Whanui tauriporipo o te rangi," 107  
 ".....That boils up at Tongariro," 118  
 "The Kaenea that descends there," 106  
 "The result of my fishing was Mani-iki O," 73  
 "Tis the puru!" 157  
 "Totoro ngaro-oa," 82  
 "Tupa hinga-hinga," 236  
 "Twas Peke-hawanui that married Rehua," 108  
 "Uenga was encountered," 67  
 Sorcerers, legends of Maori, 127  
 Stars, Tuhoe names of, 105  
 Stone age, work of the old (note), 135  
 Sun-worship, no trace of among Maoris, 970

Taewa-a-rangi, ancient Maori priest, 128  
 Tamarau. Ko Hape-tu-ma-ki-te-Rangi, 49  
 Tangaroa, Rarotongan story of, 64  
 Tane seeking a wife, 115  
 TARAKAWA, TAKAANUI. Nga mahi a Te Wera, me Nga-Puhi, ki te Tai-Rawhiti, 179. Te horonga o Mokoia i Roto-rua, 235  
 Tinirau, story of (Rarotongan), 170  
*Tiputa* (?—"tippet"), Samoan garment, 168  
*Titi*, Samoan garment, 165  
 Tonga and Samoa, the war of, 231  
 Travelling mountains. traditions of, 118  
 TREGG, EDWARD. Haraiti (note), 198  
*Tuoro*, fabulous underground reptile, 114  
 TUTAKA, NGAHAU. Ko Hape-tu-ma-ki-te-Rangi, 49

Umu-ti, te; the fire-walking ceremony. Col. Gudgeon, 58

War of Tonga and Samoa, the, and origin of the name Malietoa. Rev. S. Ellis (translation), 231

War-canoes, the ancient, 207  
 Wars of the Northern against the Southern tribes of New Zealand. S. Percy Smith, 141, 201

Wera, Hauraki, Te, the doings of, 181

Wera, Te, nga mahi a, 179

Whence of the Maori, the, 1

Winds, lords of the (Rarotongan), 71

Woman, creation of, 116

Work of the old stone axe (note), W. C. Kensington, 135, 197; (note), C. W. Adams, 197

YOUNG, J. L. Names of the Paumotu islands, 264

#### INSETS.

Rarotonga genealogies, facing 48  
 Genealogy of Te Hapu-one, facing 56  
 Genealogy of Rangi and Papa, facing 119



